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A TREATISE ON

The Miracles of Christ and Mind Healing

OF THE PRESENT DAY AS VIEWED BY A PHYSICIAN

By REINHOLD WILLMAN, M.D.
AUTHOR
Saint Joseph, Missouri

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THIS BOOK is dedicated to all men and women who desire to assist in the promulgation of the truth concerning the treatment of human ills, as taught in Scriptural History, and as applied by reason of scientific research—as a duty, one to another.

PREFACE

The present is not a detailed life of Jesus of Nazareth, Who is called Christ. Nearly every modern language abounds in books of that class. Our aim is to set forth the view the physician can and must take of the miraculous cures wrought by the Savior of mankind on the sick who came to Him for help.

Religious controversy and questions of theology as belonging to an entirely different field of thought, and to theologians *ex professo,* have been most studiously avoided by the author.

The matter under consideration is treated according to the rules and conclusions of medical science made use of in diagnosis and analysis.

This book, therefore, will primarily be of interest to the colleagues of our profession, many of whom may not infrequently have occasion to be questioned concerning the cures wrought by Christ.

To thoughtful laymen this little volume may also be helpful.

It is customary in the preface to any work to give the sources of information from whence the author has drawn. Our principal source is the Holy Bible. We are aware that some question the Divine inspiration of Sacred Scripture, but we also know that very few deny the historical accuracy of the Biblical records.

The miraculous cures of Jesus are undisputed historical facts.

In order that we may not be accused of plagiarism we admit that in the arrangement and treatment of our subject we were somewhat under the influence of a little book published in German several years ago and entitled, "Christus Medicus?" (meaning was Christ a physician).

Those of our readers, however, who have perused the German work will not fail to notice the difference between the two in nearly every respect.

If this volume should dispel the doubts of only one person concerning the person and work of Christ we shall consider ourselves amply repaid.

REINHOLD WILLMAN,

301 North Eleventh Street, St. Joseph, Mo.

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INTRODUCTORY

Take fast hold of instruction; let it not go: keep it; for it is thy life.—Prov. iv: 13

It may seem superfluous to go into the origin, cause and prognosis of the various diseases, since this volume is primarily intended for the profession. Nevertheless, the attention will be drawn to the importance of those diseases which evangelists report as having been healed by Christ.

The laymen also will be made acquainted with the known physiological changes brought about in the human body through disease, which exposition will arouse interest not only as to the character of the disease, but also bring the fact before the mind that the disease is in reality a lesion, and in nearly all cases a known reality—a real diversion from the normal state.

How many have been told that disease is simply a matter of mental delusion, and can be stopped by relieving the mind?

When, therefore, the reader is shown that diseases are in reality brought on by specific causes, and that those changes bring about a positive change in the structure of the cells of the body, then it must become clear (to any reasonable person), that a case of sickness is a real thing, and can only be relieved by a real remedy.

The specification, symptomatology, the treatment and prognosis are ordinarily well known to the profession, and are more exhaustively and elaborately treated in the physicians' text-books than is or can be done in this volume.

This volume is intended to give them a short and fairly complete key to the situation, to enable them to be on their guard, and be capable to quote from a reliable source what the Scriptures really teach concerning the art or mode of healing, or treating the sick, and thereby become enabled to combat the erroneous teachings of those who would use Scripture as authority for their false notions or teachings, to be able to prove without the slightest chance of contradiction that Christ did not originate the doctrine of healing the sick by faith, nor do away with the old law, especially not with the physician, but on the contrary that by His teaching He not only permitted the old law and rules to stand, but that He, Christ, has greatly—yes, most highly honored the physician.

Though not unwelcome to the physician, our treatment, as outlined, may furthermore assist in enlightening lay people into whose hands this book may fall.

The author has endeavored to spare no pains to bring forth the historical and scientific facts in the most concise and simple form with reference to authorities—Biblical, Secular and Scientific—with constant regard for seekers of truth and facts as they exist, so they may in the shortest possible time inform themselves upon such subjects as are herein considered.

Before entering upon our subject in the main, it may not be out of place to state that this work is written for the benfit of humanity, and is intended to be read by the people in general.

Much has been said and written on the subject of Divine healing, etc., etc., and was discussed from all sides and points; but no treatise has been supplied by which the true historical and authenticated facts are shown up

in a full and comprehensive form from the viewpoint of the physician, science and common sense.

The aim of the author is to supply this in a manner most simple and concise as possible. The measures by which the preservation of health and mode of dealing with the diseases of mankind, can only be promulgated or administed through those who have studied the human body both in health and disease, and those are the physicians.

The unfortunate circumstance that the state permits the treatment of imaginary and real illness by those who know nothing of the anatomy, physiology nor pathology of the human body—(let alone denying that there is anything in common with the human body and its disease), is in itself most deplorable, if not criminal.

Physicians do not object to any form or to no form of treatment by those who know the structure of the body in health and disease, and are equipped with the knowledge of what is recognized as reasonable therapeutic means for the treatment of the sick and debilitated, but they believe that the interests of humanity absolutely demands this much.

It is therefore the serious responsibility of the state, and duty of the physicians, and all those who would be interested in the preservation of health and well-being of the human race, to do all they can to prevent the murder of our citizens by those who are insane, who deny everything, and pretend to know everything, and often sit idly by when progressively the patients linger to a state beyond physical aid, permitting them to die, when they might, with proper aid, have been saved to the family and to the state.

Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.—Proverb.

The Physician of Ancient History

(From the Old Testament.)

The physician has at all times been honored by the people in general, but especially so by the recognized teachers and benefactors of mankind, viz., the prophets and philosophers, by Jesus Christ himself, the apostles, the fathers and doctors of the Christian church.

In the Old Testament we have evidence in abundance where the physician was prominent throughout the early ages, and not less so in the time of Christ and the apostles, from which a few of the most notable passages will be quoted as we proceed.

In the book of Genesis, L:2, where, after the death of Jacob, Joseph *commanded the physicians to embalm his father.*

And we find that physicians were paid for their work, as you will notice in laws relating to justice, Exodus xxi:19, the work and expenses of the physician is part of the consideration.

It may seem remarkable to notice that in Leviticus, xii, we read of the priests having charge, so to speak, of the lepers, and nothing is said of physicians, not even of the diagnosis of the disease. But this seems to be peculiarly a disease which at that time was supposed to be incurable, and not within the sphere of a physician's power to alleviate or cure, and, more, that of a plague of Divine wrath, etc., hence placed in the hands of the priests and Levites, who constituted what we now would call a board of health or sanitation. At that time they were under a special law, whose duties were minutely

prescribed, and, as a matter of fact, in this particular, held a similar position as do the physicians, but with greater and of Divine authority.

It may seem rather odd that the priests should have been authorized to have charge of the people afflicted with this disease, so it may not be out of order to admit that this was peculiarly a symbolical signification.

In Holy Scripture we find notations of sickness and death of kings and judges, and no mention is made of physicians attending them, even in epidemics, as, for example, after the census of David (Kings iii.,) there is nothing mentioned of physicians. Holy Writ having referred to them in former and later cases ,we would not exclude them here.

When the son of Jeroboam took sick the king sent his wife to the Prophet Ehijah to learn what the end might be. 3 Kings, xiv:2.

Scripture tells us nothing of Ochaziah having a physician after falling through the window, but does mention the fact of his sending for Beelzebub, the God of Accaron, to learn whether he shall recover. We may infer that he did or did not have a physician. The former, however, would be the most probable, and that holds good in the former instance. 4 Kings, i:2.

It will be well to remind the reader that the prophets were not called upon as healers or physicians. They may at times have been diagnosticians, but ordinarily their prognosis was announced at a distance, and in this instance it may safely be inferred that the prophet had neither seen the sick man, nor had much information as to the extent of his sickness. 3 Kings, xiv:6.

The lump of figs which Isaiah placed on the boil or ulcer of Hezekiah, which, it seems, had healed him of the

deadly disease, has little to do as a whole concerning the supernatural character of the reported case. 4 Kings, xx:7.

In the second Paralipomenon, xvi:-2, we read that *"King Asa fell sick in the 39th year of his reigning of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians."*. . Therefore it is plain that the kings in those ancient times recognized the skill of physicians.

There is no mention of Tobias seeking the assistance of a physician in his blindness, but that does not say that he did not, nor that he did not make use of the then ordinary means and remedies in use, he having been blind for years. However, the gall of a fish as useful medicine was used as an ointment to his eyes, which healed them. Tobias vi:5 and xi:13.

Job, the sufferer, most likely was afflicted with some form of leprosy, for it seems that he had no physician to aid him in his illness; at least there is no mention of a physician in the Book of Job. On the other hand Jeremiah, iii:22, exclaimed: *"Is there no balm in Gilead?"* (or is there no physician?) *"Why, then, is not the wound of the daughter of my people closed?"* Although this may be figuratively it shows plainly the existence of a recognized medical profession, in those days. The most illustrious and comprehensive notation in which the physicians are praised and commented upon in Holy Writ we find in Ecclesiasticus xxxviii, 1 to 7 and 11 to 15, where it is written, *"Honor the physician for the need thou hast for him, for the Most High hath created him, for all healing is from God, and he shall receive gifts of the king.* (Recompense.) *The skill of the physician shall lift up his head, and in the sight of great men he shall be praised; the Most High hath created medicines*

out of the earth, and a wise man will not abhor them; was not bitter water made sweet with wood?"

"The virtue of these things is come to the knowledge of men, and the Most High hath given this knowledge to men, that He may be honored in His wonders.

"By these (medicines) he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

"Give a sweet savour and a memorial of fine flour, and make a fat offering, and then give place to the physician, for the Lord created him, and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their hands, and they shall beseech the Lord that he would prosper what they give for ease and remedy for their conversion. He that sinneth before His maker shall fall into the hands of the physician."

Circumcision was, by reason of the ritualistic character, placed in the hands of the priests. This, however, did not make the priest a physician, no more so than the women, who, in the case of emergency, themselves performed circumcision on their first-born, or we would with equal right claim that (in 1 Paralipomenon, ix:30, the sons of the priests made the ointment of the spices used in consecration), the apothecaries were recruited from the sons of the priests.

The general rule was that when an anatomical investigation of bodies, the death of which was to be determined as to sanitation, it devolved upon the priest, to whom the touching of such dead bodies was positively forbidden.

For the sake of completeness allow it to be mentioned that the Israelites employed midwives.

From the foregoing it is clear that:

1. At the time Jesus Christ was on earth, and for many centuries, there was a recognized medical profession, entirely separate and distinct from that of the priesthood.

2. That therapy was chiefly medical, but included surgery.

3. We must accept as a matter of fact that the physicians at that time, and for past centuries, were trained or schooled in a special manner suitable for their profession, although especial mention is not made of such in Scripture.

Among the most noted physicians of record in history who lived within a few centuries before and after Christ and the apostles may be mentioned Hippocrates, born 460 B. C., and known as the Father of Medicine, because he developed a system and theories on disease and medicine, thereby raising the art to the dignity of a learned profession.

Later on the most noted men in the profession, it would seem, were Asclepiades, who practiced in Rome 100 B. C.; Celsius, the Cicero of medicine, great as a surgeon and scholar at Rome during the first half century A. D., and Galen, known by his teachings and writings, 130-200 A. D., whose works were considered authority on medicine for more than 1,000 years after Christ.

Jesus Christ, Who lived with His parents in the humble village of Nazareth, and was known as the carpenter's son until He began His public life of teaching, had no opportunity to acquire the knowledge of the profession, and such was never attributed to Him. Scripture is silent as to Jesus ever having laid claim to the profession of a physician or surgeon. The mockery of the multitude to him, *"Physician, Heal Thyself,"* proves nothing.

Although we know nothing of the laws at that time which would protect the medical profession it seems rather striking that there is no record of the physicians' animosity toward Christ, which may, however, be accounted for by the fact that the remarkable cures were not reproachable.

When we follow Bible history up to and including the time of Christ and the apostles we will observe that the diseases with which mankind was then afflicted were fairly well understood, not only by the physicians, priests and scribes, but also by the laity, and, as a rule, much as they are in our days, so that we have no difficulty to follow them in our considerations of the miraculous cures wrought by Jesus Christ.

The diseases quoted in Holy Writ as having been healed by Jesus Christ may be considered by placing them in several groups, which seem to have been followed to some extent by the apostles, much as we do in our time—as, for instance, paralytics and neurotics, which we find quoted by St. Matthew, iv:24 and ix:2, St. Mark, ii:3, and St. Luke, v:18. We will begin by considering paralysis.

Paralysis

Paralysis may be irregularly distributed or may involve a single member, when it is termed monoplegia; or a lateral half of the body, when it is termed hemiplegia; or the body from the waist down, when it is termed paraplegia.

Irregular paralysis may result from:

1. Disseminated lesions in the motor areas of the brain, which are commonly termed syphilitic.

2. Lesions in the *basal gangliapous, crura cerebri,* or *medulla,* when it is often associated with headache, vomiting, vertigo and optic neuritis.

3. Acute Poliomyelitis. This develops abruptly. It occurs in young children, and is followed by rapid improvement in some muscles, and permanent atrophy and paralysis in others.

4. Chronic Poliomyelitis—This devolops in middle life, beginning in the small muscles of the hand; is associated with atrophy, and progresses very slowly.

5. Idiopathic Muscular Atrophy—This commonly develops during adolescence; involves the muscles of the arm, shoulder, buttocks and thighs; is associated with atrophy, and can be frequently traced to heredity.

6. Pseudo-Muscular Hypertrophy—This develops in children; is associated with enlargement of the affected muscles, and is recognized by pain, atrophy of the affected muscles, and can be frequently traced to heredity.

7. Multiple Neuritis—This is recognized by the history, as pain, disturbances of sensation, and tenderness over the nerve-trunks.

8—Syringomyelia—This is rare; develops during adolescence, and is recognized by pain, atrophy of the affected muscles, a spastic condition of the paralyzed members, and a loss of thermic and painful sensations, while tactile sensation is retained.

MONOPLEGIA may result from:

1. A local lesion in the cortical area of the brain. This may be recognized by the history, the absence of wasting, of sensory disturbances and of the reactions of degeneration.

2. A lesion of the peripheral nerves from traumatism, neuritis, or the pressure of a tumor. Brachial monoplegia frequently results from the pressure of the head on the arm during sleep. Monoplegia of peripheral origin is recognized by history, the wasting, the sensory disturbances, and the presence of reaction of degeneration.

3. Hysteria—This may be recognized by the history, sex and temperament, the paroxysmal character of the paralysis, the disturbances of sensation, and contractures without atrophy or electrical disturbance.

FACIAL MONOPLEGIA may result from a small lesion in the facial centre of the cortex or in the medulla; or from involvement of the nerve in the canal of the temporal bone, or after its exit from the stylo-mastoid foramen.

FACIAL DIPLEGIA (double facial paralysis) generally results from a lesion at the base of the brain.

HEMIPLEGIA may result from:

1. A diffuse lesion of the motor cortex. The paralysis is in the opposite side of the body, and is unassociated with anaesthesia.

2. A lesion of the internal capsule or the adjacent ganglia (corpus striatum and optic thalamus). This is

the most common seat of hemorrhage; the paralysis is on the opposite side of the body and is unassociated with anaesthesia.

3. A lesion of the crus cerebri. This frequently produces hemiplegia and hemianaesthesia on the opposite side, and paralysis of the oculo-motor nerve on the side of the lesion, indicated by dilated pupil, strabismus and ptosis.

4. A Lesion of the Pons—This frequently produces hemiplegia and hemianaesthesia on the opposite side, and facial paraplegia on the side of the lesion.

5. A Lesion in the Medulla—This is rare, and is associated with paralysis of the cranial nerves, deficient articulation, cardiac and respiratory disturbances, and vomiting.

6. A Bilateral Lesion, High in the Cord (which is very rare)—This produces a spastic paralysis on the side affected, and hemianaesthesia on the opposite side.

7. Hysteria—This may be recognized by the history, sex and temperament by being frequently paroxysmal by its association with sensory disturbances, by the absence of wasting and of abnormal electrical reactions.

PARAPLEGIA may result:

1. Hemorrhage Into the Cord at the Dorsal Region—The paralysis develops abruptly, and is associated with complete anaesthesia and involvement of the bladder and rectum.

2. Hemorrhage Into the Membranes of the Cord—The paralysis develop rapidly, but more slowly than the preceding; is associated with intense pains and incomplete anaesthesia.

3. LOCOMOTOR ATAXIA—A denegerative affection of the lower sensory nerves, involving the spinal

ganglia, posterior roots and posterior columns of the cord, and characterized by inco-ordination, loss of deep reflexes, disturbances of nutrition and of sensation, and various ocular phenomena; one of the earliest symptoms is loss of co-ordination, the gait is characteristic, pain is rarely absent, the patellar reflex is lost, the pupil fails to respond to light, while it still accommodates for distance, loss of power, paralysis of the sphincters, epileptiform seizures, perforating ulcers of the foot are sometimes observed. The prognosis is generally unfavorable, although arrest and even improvement are not infrequent, but after months' or years' treatment at best.

4. Primary spastic paraplegia, or lateral sclerosis, is a nervous affection, probably dependent upon sclerosis of the lateral columns, and characterized by loss of power, increased reflexes, and a spastic condition of the muscles. Loss of power is generally the first symptom. This begins in the lower extremities and increases very slowly; the knee-jerk is exaggerated, and in most cases ankle-clonus can be elicited. When put in use the muscles become stiff or spastic, and when the disease is fully developed the joint is peculiar. In walking the knees are drawn together, the legs drag behind, and the toes catch the ground. The muscles do not waste, but rather tend to become hypertrophied from continued reflex stimulation. The sphincters are ultimately affected, sensation is generally undisturbed, but subjective phenomena, like numbness and tingling, may be observed; the upper extremities are not often involved, but finally loss of power and rigidity may develop in them also. The prognosis is arrested, the duration is indefinite.

5. HEREDITARY ATAXIA—A sclerotic affection of the spinal cord, occurring in several children of the same family, and characterized by symptoms resembling

locomotor ataxia. The greatest number of cases develop between the second and fifteenth years. Some can be traced to hereditary influence; in others a cause cannot be ascertained.

THE PATHOLOGY—Sclerosis of the posterior and lateral columns of the cord. Symptoms are, loss of co-ordination in the arms and legs, irregular jerking movements of the hands, loss of reflex, a scanning speech, spinal curvative, *equino-varus* (heel raised and the sole turned in). Prognosis unfavorable. The duration is many years.

6. PROGRESSIVE MUSCULAR ATROPHY—A chronic nervous affection, characterized anatomically by degeneration of the ganglia cells of the gray matter of the cord, and manifested clinically by loss of power and atrophy of corresponding muscles. Usual male sex, middle life and hereditary tendency are the predisposing causes. It sometimes follows prolonged emotional excitement, exposure to cold, traumatism, etc. Microscopic examination of the gray matter of the cord reveals atrophy or complete absence of the large multipolar cells in the anterior cornua, and an overgrowth of connective tissue. The anterior root-fibres are also the seat of degenerative changes.

Not infrequently prodromal symptoms are noted in the parts affected, such as pain, coldness or numbness, soon loss of power and wasting begins in the small muscles of the hand, the themar, and interossei muscles. Although one hand is usually affected before the other, the disease tends to become symmetrical. Next to the hands the muscles of the shoulder and arms slowly waste, rendering the long prominences marked, and so the disease advances little by little, until the patient is reduced to a mere skeleton. The hands assume a characteristic

appearance from atrophy of the interossei and contraction of the long extensor and flexor muscles, they become claw-like, and progression is usually the result, and if death does not result by extension to the medulla and lead to bulbar palsy, such as indistinct articulation, difficult swallowing and embarrassed respiration. It may be associated with lateral sclerosis, when it is termed myotrophi lateral sclerosis, and it may lead to bulbar palsy.

7. ACUTE ASCENDING PARALYSIS is an acute disease of rare occurrence, characterized by motor paralysis, beginning in the feet and rapidly spreading until it involves the muscles of respiration and degeneration. The causes are unknown. It is usually observed in young male adults. The abrupt onset, acute course and absence of known cause (even in our days), and of definite lesion have suggested an infectious origin. The prognosis is unfavorable; the vast majority of cases terminate fatally in the course of a few days. Occasionally there is a spontaneous arrest and a gradual restoration to health.

IN BULBAR PARALYSIS, glosso-laryngial paralysis or paralysis of the lips, tongue, pharynx and larynx from destruction of the ganglionic cells of the medulla oblongata, an acute form is observed, which results either from hemorrhage or from an acute poliomyelitis of the medulla. The chronic form, or progressive bulbar palsy, may result from chronic poliomyelitis, involving primarily the medulla, or from the extension of the degenerative process in paretic dementia, amyotrophic lateral sclerosis, progressive muscular atrophy, or acute ascending paralysis, and is recognized by the impairment of speech, inability to protrude the tongue, dribbling of saliva, difficult swallowing, choking spells from the entrance of food or mucus into the larynx; partial sup-

pression of voice and measured speaking; fribrillary tremors of the lips and tongue, etc. The prognosis is unfavorable.

Compression Myelitis occurs from pressure on the spinal cord by fractures of the spine, caries in the spine, tumors of the spine developed inside of the spinal canal. The onset of the symptoms may be either sudden or gradual, according to the cause of the compression. In fractures it is sudden, as a rule; in tumors and caries gradual, paralysis is more or less complete in all parts below the seat of injury or lesion. Irritation to the nerves at the seat of the disease, as shown by pains that may be constant or darting, along the course of the nerves in the immediate neighborhood of the disease, and there may be anaesthesia in their distribution. Trophic disorders soon appear; the bladder may be involved, the extremities may become paralyzed, bed sores and spinal epilepsy occurs, with spasmodic twitching of the lower extremities muscular wasting may be present, the paralyzed parts look bluish, etc., etc. Treatment depends upon the nature of the lesion, in the main surgical.

PARALYSIS FROM CENTRAL LESIONS—Simple leptomeningitis, or acute meningitis of the convexity, cerebral meningitis is an acute inflammation of the pia mater, not due to tuberculosis, but may be caused by traumatism, sunstroke, rheumatism, Bright's disease, infectious fevers, and occasionally from caries of the bone, which is secondary to middle-ear disease.

The symptoms are irregular fever, loss of appetite, constipation, intense headache, intolerance to light and sound, contracted pupils, delirium, retraction of the head, convulsions, and coma.

Prognosis is unfavorable, though recovery is not impossible after long and persistent treatment.

CHRONIC LEPTOMENINGITIS is a chronic inflammation of the piamater, and may result from syphilis, alcoholism, traumatism or sunstroke. It may be secondary to acute infectious leptomeningitis. It is an associated condition in abscess and tumors of the brain, and the symptoms are persistent dull headache, mental deterioration, vertigo, muscular weakness, a low grade of optic neuritis, and such as are observed in acute leptomeningitis. Prognosis is more or less unfavorable, dependent upon the cause and degree, and those terminating favorably do so after long, persistent and careful treatment.

HEMIPLEGIA, paralysis of one side of the body, alternate hemiplegia or paralysis of one side of the face and the opposite of the body, may be caused by sudden cerebral effusion or extravasation of blood; apoplexy, due to an atheromatous condition of the blood vessels, and all cases which lead to degeneration of the arteries, sclerosis of the vessels; embole (clot), due to cardiac hypertrophy with arterial degeneration. In either case paraylsis is sudden. Thrombosis of the cerebral arteries or tumor may be of a sudden character, but usually there are prodromal symptoms. The prognosis in either case always doubtful. When the attack does not prove fatal there is always a probability of a subsequent one, for the etiological condition still remains, and a radical or complete cure is out of all question.

If the lesion is of the third frontal convolution on the left side, whether due to hemorrhage emboli (thrombosis), tumor or abscess, will result in aphasia, loss of memory, the person can understand what is said to him, but cannot repeat after you or speak himself; can recognize things about him, what is said, but can make no reply.

APRAXIA OR SENSORY APHASIA is a person who may be able to see objects, but be unable to recognize them. He is unable to write, as he has forgotten the appearance of the letters. This is known as word blindness; the lesion is in the gyrus.

In ancient times prior to the anatomic science, hemiplegia and aphasia were considered to be of entirely different diseases, and if such were recognized to exist in the same person it was supposed to be accidental. The comprehension of hemiplegia with the Jews at that time was lacking. If, therefore, the paralytics spoken of in the Bible were at the same time aphasiacs the reference to them would have most likely been that of dumbness, or that they did not speak right, or could not speak properly, or were defective in their speech, and paralysis of the extremities would be the chief disease noticed in those times.

Prognosis of the various aphasias is, and was at the time, no better than in hemiplegia. The treatment is of prolonged duration, and for weeks, months or years, and although isolated cases may be partially or wholly cured, recurrence is the rule, even in those which do yield to treatment. Localized cortical growths, which are not malignant or syphilitic, abscess, due to traumatism or foreign bodies, are suitable to surgical interference.

In tumors of the brain prognosis is mostly unfavorable. Paralysis of the extremities in children, especially those which are caused from cerebellar lesions, spastic hemiplegia, which may be unlateral or bilateral, and may date from birth, but not observed until some time after, due to a lesion on one side or on both sides of the motor tract of each hemisphere, with secondary degener-

ation in the lateral columns. The subjects of either condition are or will usually be imbeciles, arrest of development, and great loss of substance in the affected areas. A certain number of these cases are the result of polioencephalitis. Treatment is of little use except to relieve the contraction by friction.

General Paralysis of the Insane

Progressive Paralysis or Dementia Paralytica

Is the form of insanity we find in combination with paralysis, or rather the only form of paralysis associated with insanity. This is a chronic disease of the brain, characterized by marked mental enfeeblement, with grandiose, hypochondriacal or melancholic delirium. The cause appears not clearly determined. Neuropathic inheritance, excesses of all kinds, alcoholic drink, excessive mental strain and anxieties in business, late hours, excessive eating, and undoubtedly in many cases syhpilitic poison, are all factors. And the prodromal symptoms are various, such as marked change in the disposition, etc., and later on the physical symptoms which often appear; or difficulty in speech, the lips and facial muscles tremble, etc, etc., until general paralysis takes place. Prognosis is extremely unfavorable. The duration varies and ends in death. There is no treatment which cures this disease.

SPASTIC HEMIPLEGIA IN CHILDREN may be a subject that should receive attention in this discussion. The majority of these cases occur in the first three years of life, but may occur at a later period. The disease is caused possibly by abnormal conditions of the mother during pregnancy; accidents and injury to the mother are possible causes—abnormal labor, injuries to the head and infectious diseases. It often begins just after birth, with convulsions, either local or generalized; there may be a series of convulsions, coming on at intervals and

lasting several days, with hemiplegia, which remain permanent, or the child may die within the first day or two. In later life the disease is usually ushered in by convulsions, with or without fever. After the convulsions cease the child is found hemiplegic; the face is not always affected; the hemiplegia is usually not complete, so that the child soon learns to walk, although awkwardly. As the child grows the paralyzed side does not develop as fully as the other; the bones may be shorter; in the majority of cases contracture takes place to a greater or less degree; the arm may be fixed, the hand flexed, and the fingers drawn in. The leg is never so much affected as the arm; sensation is usually not affected. Sooner or later epileptic convulsions may occur, and the convulsive seizures may be confined to the paralyzed side. In some of these cases there is imbecility. There may be hemiplegia trembling when the muscles are put on a stretch; or it may be continuous during the working hours, and not made worse by motion, as in disseminated sclerosis, but is rather diminished, or entirely stopped by voluntary efforts, at least when first made, in this respect, like the trembling in paralysis agitans. The movements are disorderly and irregular, and cease during sleep.

ATHETOSIS is a condition of constant motion in the fingers, hands and feet. The patient is unable to keep them in any fixed position, and is more particularly characterized by the slow twisting, intertwining, separation and extension of the fingers and toes. Athetosis is frequently observed in the cerebral palsies of children, and it occasionally occurs in adults as a result of lesions in the basal ganglia.

HYSTERICAL PARALYSIS may simulate any form of paralysis, and it appears to have no adequate causative lesion. Trauma and shock may have a place

of consideration; physical impulse may not respond, but in the majority of cases the reflexes are unimpaired.

A hysteric, for instance, believes that his arm is paralyzed, he will therefore make no attempt to use the arm. He will refuse to dress or undress himself, to write, etc., because he claims that he has not the power to do so; but at unguarded times he will make some motion, and when unguarded will ward off sudden pretenses to strike him. Laymen will consider these actions as feigning and insist that such actions should be unmasked. It may be more proper to say that they imagine that they are paralyzed, and it is therefore an imaginary disease on their part, because when he does not think of it he is not paralyzed. Some authors claim that one-twelfth, or even more of paralysis among hysterics is simply imaginary or hysterical paralysis. There are many physicians who never see hysterical paralysis, and in some interior clinics not a case is recognized in years. There are insane asylums which report no such cases for years, and we may therefore doubt that these cases are as numerous as some authors claim.

To conclude that the Biblical paralytics were all, or in the majority, hysterics. would be at least erroneous; or would anyone of ordinary knowledge of the malady consider it reasonable that hysterics are cured without question and instantly?

All history and medical authority is united on the question that hysterical paraylsis may be cured after days, months or years of treatment. It must, however, be remembered that they are characteristic in point of uncertainty; subject to relapses at any time is the rule.

Instantaneous cures are usually deceptions or may die of intercurrent diseases. To cure a hysterical paralytic requires long, methodical and physico-

pedagogical treatment; and the cure of paralysis after all does not cure the hysteric. In many cases the apparent cure of the hysteric paralysis does not even mean or indicate improvement, for in exchange some other symptom will take its place, and is therefore an uncertainty, and often resisting all efforts, physical, medical and surgical.

Hysterical paralysis is an unknown quantity, an uncertainty. Charcot, in his time, warned the physicians most impressively, even in the most favorable cases, lest his reputation may be at stake.

Christ's reputation, however, did not suffer in relation to paralytics.

CATALEPSY may be a question for consideration in connection with the Biblical paralysis. Formerly this was regarded as a special disease, but is now known as a symptom of several. Most frequently the cause is hysteria. In other cases it may be grave mental disease, as melancholia, atonia or catatonia. The most striking cases are those due to hysteria, and these may be accompanied by partial or complete loss of consciousness, and by insensibility to pain or other sensation. The condition may develop gradually, though more often after hysterical convulsions, and it may constantly recur, so that a patient is almost continuously cataleptic for weeks at a time. The appearance of death in such cases is usually only superficial, and not deceptive, except to careless examination.

There are patients who will at times comply with the commands of attendants or physicians, but more often the reverse is the case, and if such patients should at the command arise there would be no assurance that he would not relapse, or in his sudden impulse turn on his therapeutic. Instantaneous awakening from a deep

(hystero-paralytic) cataleptic stupor is not known. The suggestive therapy is, therefore, not to be applied to these cases, and Charcot's warning is also applicable to those cases.

CONSIDERING SCRIPTURAL PARALYSIS more specifically we find the following of special interest:

In St. Matthew, iv:24, we read that all sick people with diverse diseases and torments were presented to him, including some who were afflicted with palsy, and he cured them; and in St. Matthew, viii:5, etc., we are told of the centurion whose servant lay sick at Chapernaum of the palsy, suffering, and was grievously tormented. St. Luke, vii:2, etc., reports that the servant of a certain centurion who was dear to him, being sick, and was ready to die, not mentioning that he was a sufferer of palsy, but undoubtedly was the same servant as that reported by St. Matthew, viii:5. St. John, iv:46-48, reports that when Jesus came into Cana of Galilee there was a certain ruler whose son was sick at Chaphernaum, who prayed that Jesus come down and heal his son, for he was at the point of death, and that Jesus said to him: *"Unless you see signs and wonders you believe not."* St. John, iv:48. The ruler imploring Him to come down at once before his son die, counseled the ruler to *"go his way, that his son liveth."* The centurion, going down, met his servants, who reported that his son liveth, and upon inquiry discovered that the fever left him at the same hour when Jesus spoke the words commanding him to *"go his way, that his son liveth."*

From the foregoing paragraph it will be seen that this was not a case of hysteria. In hysteria there is seldom danger of immediate death, and in hysteria you have not severe fever, and are not tormented with a fever to that point where there is danger of death. This would

rather indicate that it was a cerebral spinal affection (neuritis). From the esteem in which the servant was held by the centurion one would not come to the conclusion that he was a hysteric, for hysterics are not highly esteemed, especially not when they have gone so far in the progressiveness to become a paralytic. As a rule people have no sympathy for those who suffer with hysteria, but rather accuse them of feigning, and to think of an officer or servant a hysteric to the point of death! We must at least admit that it seems most improbable. And, furthermore, such a patient could not be cured at a distance—first of all, not by one word, and especially not when he himself knew nothing of what was being done for him, and surely would not have been permanently cured.

THREE EVANGELISTS tell us of the cure of another paralytic, and they do so with great accuracy: St. Matthew ix:2, St. Mark ii:3, and St. Luke v:18. We are informed that a sick man was brought to Jesus Christ suffering with palsy. They brought him lying in bed, and owing to the fact that the multitudes of people were so great they could not bring him in by the door they took him on the roof, which they uncovered, and let him down with his bed into the midst before Jesus, and when Jesus had seen their faith He said to the sick man of the palsy, *"Son, thy sins are forgiven thee."* This riled the scribes and the Pharisees, and Jesus was accused of blaspheming, but when the sick man was told by Jesus to *"arise, take up thy bed and walk into thy house,"* he did so instantly, and there was no one to accuse the man that he was not a real paralytic. The scribes and Pharisees were watching those proceedings with jealous eyes, and if they could have found any ground upon which to charge Jesus with deceit or fraud of any kind, or that

those patients were feigning, and were deceiving the people, the scribes and Pharisees would not have permitted this to pass without protest. There was nothing to indicate that there was hypnotism used, nothing in the form of medical therapy, no bathing or massaging; the sick man was not touched by Christ, simply the words spoken, *"Arise, take up thy bed and walk into thy house, and immediately he arose, taking up his bed, went his way in sight of all,"* so that all wondered and glorified God, saying: *"We never saw the like."* Not gradually improving from hour to hour, from day to day, or week to week, but instantly, at the very moment the words were spoken. This to prove *"that the Son of Man hath power on earth to forgive sins."* St. Mark ii:10. Not that Jesus Christ came to this earth to take the place of the physician as a healer of the sick of the body, but the sick of the soul. The evangelists tell us that those wonderful cures were performed for the special instruction of the scribes and Pharisees, and they would not allow themselves to be deceived, but would have reproved Jesus and accused Him of hypocrisy and fraud if it were possible.

ADMITTING the texts as truth we must allow that He cured paralysis of various forms, degrees and of every nature without a failure. He does not appear like a hypnotist, and from what has been said this would not have been prudent at that time; neither does He present himself as a physician.

St. Matthew, xv:30, tells us of the multitudes who came to Jesus in the mountains near the Sea of Galilee, *"having with them the dumb, the blind and the lame, the maimed and many others who cast them before His feet,*

and He healed them." And again in St. Matthew, xxi:14, we notice the reports that the blind and the lame (paralytics), who came to the temple, and there Jesus healed them ,not some of them, but *"all were healed."*) And in the message to St. John the Baptist, Jesus has the messengers *"tell John that the blind see, the lame walk,"* etc.

St. Matthew, vi:5, although he does not particularize, we may be sure that amongst them were paralytics who were suffering from ordinarily incurable organic paralysis, caused from lesions of the brain, spine, caries of the bones, tuberculosis of the joints, etc., etc.; also of congenital paralysis, atrophy of the muscles, etc. For Christ sends the message to St. John in the positive mood: *"The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."*

The Scriptural Blind

In a physiological sense of view, and the purpose in the present discussion, those are blind whose power to see is so reduced that man is deprived of the sense of sight to such an extent that he cannot see to follow any or all avocations in life requiring the sense of sight. And from history we notice that at the time of Christ and His apostles the definition of blindness in the human was as it is in our days.

Then we may classify the blind into those who acquire blindness from the effects of disease or injury; those who were born blind, or who were born with the organs of sight absent, and those whose organs of sight are so deformed that sight is all or partially absent, but by proper medical or surgical aid can be corrected.

It is claimed that about one-half of all the blind (one-third to two-thirds in various countries) are due to (blennorrhoea neonatorum), contamination at birth with the blemorrhoeic excretions from the genital tract of the mother with the eyes of the new-born. The prophylaxis at the apostolic times was not known to the Jews, which may account for much of the then existing disease.

ATROPHY of the optic nerve is a frequent cause of blindness, which may be of peripheral or central (spinal or cerebral) origin. Glaucoma, retinitis, choroiditis, iritis, injury and infectious diseases, embolism of the central artery of the retina, spinal diseases, especially locomotor ataxia, and anything that causes neuritis, or pressure on any part of the nerve, and it may arise as an independent affection, though many of the cases that seem to be of this class are but those of its occurrence as a pre-

monitory symptom of sclerosis, which, years later, may involve the central nervous system; and lastly, blindness may be congenital malformation.

Statistics show that about 20 per cent of all blindness will not yield to therapy or prophylaxis of any kind, while approximately with our present advanced medical and surgical science 75 per cent may be prevented.

Blindness due to ophthalmia retinitis, retrobulbar neuritis, ophthalmic tumor, typhoid fever, diphtheria and congenital deformity of the optic nerve are not remedial (cataract excepted).

BLINDNESS due to constitutional diseases are approximately: Cerebral 46 per cent, spinal 12 per cent and infectious 25 per cent.

The cases of blindness that are curable in our advanced age of medical and surgical science are:

1. Cataract—An able specialist will cure selected cases surgically and with marked success. This mode of treating cataract, however, is of modern time. In the Middle Ages there was some idea of an operative procedure, termed reclination (turning the lense over on its back), for the cure of cataract, which was a scientific failure. Cataract due to gonorrhea is not curable even with all our advanced science.

2. Partial blindness, and such that is due to interstitial keratitis, offers to early and judicious treatment comparatively good prognosis.

3. Vascular Keratitis—Vascular inflammation of the cornea offers more or less favorable prognosis under judicious and appropriate treatment, but even then it is obstinate and protractive. Recurrences are frequent, tending to permanent opacity and impairment of sight.

4. Interstitial Keratitis—This is a chronic malady, which is seen chiefly or perhaps exclusively in the subjects of inherited syphilis, in cases which have been neglected or aggravated by irritants in their early stages, and in which the phenomena of ordinary vascular keratitis becomes grafted upon the interstitial there will be permanent disturbance of sight (blindness), and early surgical treatment (iridectomy) is the only hope for relief, and a very cautious opinion should be given with regard to the benefit which may be hoped for from the operation.

5. Suppurative Keratitis—Suppurative inflammation or abscess of the cornea seems to be essentially a phlegmon or boil of the corneal tissue, a portion of which dies and is cast off in the form of a slough. Treatment is, at the proper time, operative, to evacuate the pus, etc., etc. The corneal tissue once destroyed by ulceration is not reproduced in its original transparency, but only as a more or less opaque white cicatrix, which is both disfiguring to appearance and an impediment to vision. The first effect of the healing of a corneal ulcer is to flatten the natural curvature of the membrane, but the second effect, if the cicatrix becomes prominent, may be to modify this curvature in various ways. Hence even when a cicatrix of the cornea is surrounded by still transparent annulus, behind which an artificial pupil may be made by excision of a portion of the iris, the surgeon cannot predict with any certainty, however, as to the quality of the vision which will be obtained, unless he is able, before operation, to determine the state of the corneal curvature, and after all a very cautious opinion should be given with regard to the benefit which may be hoped for from the operation.

SCLEROSIS of the optic nerve may, if discovered early and by operative treatment, be delayed or even prevented from becoming complete by the administration of the proper remedies; but ordinarily the atrophy, due to sclerosis, scarcely admits of treatment, and blindness once complete sight is never restored.

RETINAL HEMORRHAGE, which may be attended by very different circumstances, and present widely different characters, if single, that is, when the blood proceeds from one of the larger veins of the retina, which yields a considerable quantity, is immediately under the limiting membrane, and usually spreads over the fundus as a red patch of uniform color and aspect, and vision is suddenly and sometimes totally obscured. At this time, and when the health is not seriously affected, a favorable prognosis may be given with some confidence, for the blood will before long be absorbed, and restoration of vision, at least in a considerable degree, may be expected.

A form of venous hemorrhage which at first seems less formidable, because it is by a smaller degree of immediate interference with sight, but which calls for a less favorable prognosis, is that in which the hemorrhages are multiple, often singly of small size, and scattered over the whole fundus of the eye. Such multiple hemorrhages are very slowly absorbed, and have a tendency to recur, so that they must always be regarded as placing the sight in jeopardy.

EMBOLISM of the central artery of the retina, or of one of its branches, is a condition of not infrequent occurrence. When sudden blindness of one eye occurs in a person who is the subject of a valvular disease of the heart the diagnosis can scarcely be doubted, but the ophthalmoscopic appearance will suffice to remove doubt

if it should exist. In rare cases when the embolus affects a very small artery the vision is not much affected, but such cases are among the curiosities of ophthalmology, and complete and permanent loss of sight of the affected eye is the result which must always be anticipated.

PIGMENTARY RETINITIS appears to be a true inflammation of the retina, or of the immediate subjacent choroid, differing from the foregoing affection in that it attacks the sensory elements instead of the fibric-layer or the connective tissue of the membrane. The subjects of the pigmentary retinitis are of all ages, from 9 or 10 years to 70, and in some instances the duration of the disease has been as much as twenty years from the first appearance of the symptoms to their ultimate termination in blindness. As a rule, however, the patients are young adults, or persons not past middle age. The remarkable feature of pigmentary retinitis is that it almost invariably attacks more than one member of a family, and it has been said to be especially frequent in the offspring of marriages of consanguinity.

GLAUCOMA—In its modern signification this word is applied to denote all the conditions produced by morbid increase in tension within the eye—that is to say, by an excess of its contained fluids, and the different forms of the affection are mainly due to differences in the rate at which the tension is increased. Modern treatment in true glaucoma is entirely surgical. By medical treatment some cases undergo a partial or temporary amendment, but vision never rises to the degree of acuteness which existed prior to the attack, and the amendment is never more than temporary. Another increase of tension soon occurs, and without surgical aid blindness sooner or later closes the scene.

TOXIC AMBLYOPIA—Toxic central neuritis is a form of gradual failure of vision which first affects chiefly the central portions of the retina, and which appears to depend upon a chronic neuritis attacking originally the portion of the optic nerve-trunk, which contains the fibres destined for the region of the macula lutia. This affection is often connected with the excessive use of the stronger forms of tobacco, as well as with the abuse of ardent spirits, or with both of these conditions in combination. It is characterized by impairment of sight, and also of color-sense. A very careful prognosis should be given in the first instance; but, if improvement once commences, the case will usually terminate in recovery.

Diseases of the choroid are almost limited to certain chronic forms of inflammation and of atrophy.

Diffused chronic choroiditis is more frequently an affection of adult age, and although very frequently syphilitic is not invariably so. The prognosis may in general be moderately favorable.

RETINITIS due to or following ordinary disease (nephritis, diabetes, etc.), even after the sight has been seriously impaired, the prognosis need not be absolutely bad; but it will require very careful treatment for months, and the therapy and skill for the successful treatment is of modern attainment.

ARTERIOSCLEROSIS, thrombosis and emboli cause atrophy of the optic nerve, followed by permanent blindness. Neuritis and cerebral tumors, which cause atrophy of the optic nerve, offer no more favorable prognosis.

ATROPHY of the optic nerve following disease of the spinal cord (especially tabes dorsallis), neuritis and

dementia paralytica offer absolutely unfavorable prognosis. The affected eye will be irremediably blind.

Recently there was considerable hope for relief by Radium Rays, but this for the present time has proven a failure.

From the foregoing we have good reason to presume that amongst the Hebrews incurable blindness, due to blennorrhea, was much more prevalent than in our time, on account of the deficient prophylaxis and therapy.

In 1818 there were more than 5,000 incurable blind invalids amongst the English army, due to trachoma (generally designated as the Egyptian disease of the eye). It is more than likely that this disease, which calls for innumerable victims in the Orient, even at this time, had in ancient times extended its devastation to the Hebrew people. A cure is only possible in the beginning of the disease, before there is any symptom of the loss of vision.

We will, therefore, not go amiss when we say that at the time when Christ and the apostles were amongst the Hebrews the number of incurable blind were greater than in our age.

CONCERNING INJURIES due to accidents we must admit that they are more frequent in our advanced industrial area than in the primitive times. On the other hand it is equally true that many afflicted with foreign bodies are now saved, which in primitive ages were permanently lost. But after inflammatory changes caused by such foreign bodies in the eye has caused blindness even our advanced skill is in most cases unavailing.

REMOVING of foreign bodies from the eye being a skill of modern acquirement, we have no reason to presume that the statistics will favor antiquity with regard to blindness caused by foreign bodies in the eyes.

A CURIOUS FORM OF AMAUROSIS occurs in connection with hysteria, where blindness is sometimes simulated by those who desire to escape distasteful duties (malingering).

Visual amnesia is where one sees an object, but does not recognize it. The production of those defects are due to disease in different parts of the brain.

It is doubtful or rather improbable that the Hebrews in the time of Christ would recognize either of these as blindness.

IN ANCIENT TIMES amaurosis was defined as that blindness in which the external appearance of the eye seemed perfect, and in which the patient nor the physician could discover a defect in the lense or cornea, but since Helmholtz has furnished us with the ophthalmoscope ophthalmology has made great progress, and only after that period did we become masters of early diagnosis in such cases.

AMAUROSIS HYSTERICA, or hysterical blindness, is usually transitory, after a paroxism, and is not the only symptom. According to Janet hysteric amaurosis is essentially due to disturbed attention, and others consider it as a psychic vision, an illusion, psychic blindness (therefore no physical or optical derangement at all).

OBSERVING one who uses both eyes in a normal manner, and at the same time feigns blindness, would not have been called blind by the laymen, much less by the physicians and lawyers.

There are those who will not read for years, claiming they cannot see, while at the same time in other respects their vision is normal when they are not observed, or when they forget themselves they see well. They do not see because they do not want to see.

IN HYSTERIC BLINDNESS, as in hysteric paralysis, the cure of one or the other symptom signifies very little. The prognosis of hysteric amaurosis is unfavorable.

Reviewing the healing of the two blind men related to us by the apostle, St. Matthew, ix:27-30, we find that two blind men followed Jesus. This, however, does not bring us to the conclusion that those men were not totally blind, nor that they were hysterics. The blind men traveled their accustomed ways, and at that time followed the noise and bustle of the passing multitudes. The healing was done by touching the eyes, and by the words spoken by Jesus: *"According to your faith be it done to you,"* and their eyes were opened, and they went out and spread His fame.

The question might be, was it ptosis? Ptosis is due to deficiency of the muscle itself, paralysis of the branch of the oculomotor nerve supplying it, or the presence of an accumulation of fat or some new growth in the lid of the eye. In the latter case it may be treated by the removal of the mass that prevents the movements of the lid, and when due to paralysis of either muscle or nervous origin it is in some cases worth while to bring the lid under control of the frontal muscle by excising a piece of the skin of the lid, or by connecting the centre of the lid with the brow by subcutaneous cicatrix; secondly, by the use of suture, all of which requires skill and time. This procedure, however, is modern acquired skill, and was not in use in the time of the apostles. And, fur-

thermore, ptosis is only a symptom of more serious paralysis, and cannot be removed by the mere touch of a finger. Concerning the fact that Jesus demanded of them faith in His ability to heal them shall have attention further on. That, according to St. Matthew, xi:5, the message sent to John that *"the blind see,"* was for the purpose of confirming the Messaic mission of Christ is apparent, and the specification of healing the sick cannot be interpreted as figurative except by force. Chapter xv:30 simply mentions that the blind were brought to Jesus and cast down at His feet and He healed them.

The two blind men at Jericho, one of whom is mentioned by name, Bartimeus, who, when they heard that Jesus of Nazareth was coming to pass by, called to Him for mercy, and after Jesus touched their eyes they immediately received their sight and followed Him. St. Luke explicitly states that *"Jesus commanded that the blind man be brought to Him."* He does not say that Jesus touched the eyes of the blind man, but simply narrates the words of Christ: *"Receive thy sight, thy faith hath made thee whole,"* and immediately he saw and followed him in the way, glorifying God, and all the people when they saw it gave praise to God. There is nothing said of demanding faith in Him.

The description of the man would justify the impression that the blind beggar was a generally well known personage on the highways of Jericho. St. Matthew xx:29, St. Mark x:46, and St. Luke xviii:35.

In the temple at Jerusalem, St. Matthew xxi:14-15, we read of the blind and the lame which were healed by Jesus, and the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, praising the Lord, the priests and scribes were

moved with indignation at the crying children, but no attempt was made by them to discredit or deny the wonderful cures.

St. John ix:1-7, etc., records in detail that Jesus healed a man born blind, and Jesus seems to make this a test case, as it were, a historic case. Not only does He take the disciples to task, but also the Pharisees. His disciples testify that the man was born blind, and wish to know the cause thereof. Christ tells them that neither has the blind man *"sinned nor his parents,"* hence is not a manifestation of sin (see second and third verses), but on him, the blind man, a wonder is to be wrought, to prove *"the works of God, which should be made manifest in Him"* through Jesus, before the people, to prove that He is the Messias! (See also fourth and fifth verses same chapter). The application of spittle mixed with clay, which He spread on the blind man's eyes, and furthermore bade him *"go wash in the pool of Siloam"* had of itself no particular influence on the cure, being entirely arbitrary with Jesus Christ. *"He went and washed and came back seeing;"* and the neighbors wondered and the Pharisees began to investigate, and when the man would not deny Christ, and answered them and said that *"herein is a wonderful thing,"* that they did not know from whence he is, and that he had opened his eyes, and when the people said: *"From the beginning of the world it has not been learned that any man hath opened the eyes of one born blind. Unless this man were of God he could not do anything."* The Pharisees in their rage, in spite of all the evidence, said to him: *"Thou wast wholly born in sins,"* and cast him out of the synagogue (30-34, same chapter). This case it may be said on the part of Scriptural proof: Deformity and disease is not at all times a manifestation of sin, and on the other hand

that the cures and wonders wrought by Jesus had primarily for their object, to verify His Messianic mission upon earth; and, secondly, to relieve suffering (3 and 4 same chapter).

The sentence, 32nd verse: *"From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind,"* i. e., gave a man born blind his sight, was by the Jews implicitly accepted.

St. Luke, vii:21, states that: *"In that same hour Jesus cured many of their diseases and hurts, and to many that were blind He gave sight."* See also cure of blind man. Mark viii:22.

It is hardly probable that amongst those that were cured of blindness at this particular occasion there were any who became blind from leprosy, because they would have been of an advanced stage of leprosy, and such were not permitted to come amongst other people.

In conclusion, the following comments may be observed:

There is no hysteric blindness traceable from birth to adult life. This occurs as a rule in puberty, and between the ages of 15 to 30 years; very rarely in childhood. The female sex is much more prone to the affection then the male; in fact, many years ago hysteria was supposed to be the result of disease of the uterine appendages, and consequently a disease confined exclusively to women; but it is now known, thanks to the labors of Prof. Charcot and his pupils, Sequin, Walton, J. J. Putnam, Page, and many others, that it occurs frequently in men and young children, and those of children take on various and uncertain forms, and the prognosis in the latter is most favorable. The hysterical blind are almost exclusively confined to young female patients, and are very rare. The

blind born referred to in Holy Scripture, however, was a man! There were no hospitals at that time for invalids, which in our days, as we are well aware, has augmented the number of (traumatic) hysterics amongst men considerably, and we need not be accused of charging simulation, either.

The hysteric blind would hardly be found sitting at the highways begging. They usually understand how to attract sympathy and support now, as well as in former years. It would be most unreasonable that the innumerable blind amongst the Hebrews, who called on or were brought to Christ for assistance, were all of the (relatively very rare) cases of hysterical blind; besides the demeanor of those who were cured was not characteristic of hysteria. Unquestionably hysterics endeavor to be treated by prominent men, not for the purpose, however, to be speedily cured, but to be treated by them, treated for as many ailments as possible, and they fairly feast on their diseases.

Spittle, clay and washing in a pool would not suit such cases at all; and, after all, Jesus did not pay any more attention to them. Really hysterics would, in all probability, have been seized with syncope and became worse than they were before, and might again have become blind.

A hysteric seldom tries to please the physician, so that he may demonstrate his skill and success. They do not like to be one of the many who are cured, and will not allow themselves to be suddenly healed, much less would they consent to be cured by the score at a time, and if a single symptom would be cured would that be permanent? Would that, after all, really signify an improvement? or, would it not, most probably, be followed

by some other manifestation or new complaint? No physician can give a safe prognosis. Here, again, Charcot's warnings are in place.

It is therefore insufficient to declare that the Scriptural reports border on fraud, inasmuch that those were selected cases, because to discredit them we would have to go further. We must reproach the apostles directly of deceit, and to prove this would not be required of the physician. It may be presumed that one or the other of them were due to acute disease, or accidental injury. Admitting that this is probable, in either case the healing of those patients would retain their remarkable character.

The Scriptural Deaf and Dumb

Deaf-Mutism; Inclusive of Those Who Were Possessed

In taking deaf-mutism and those who were possessed of an evil spirit as reported in Holy Scripture it must be done with regard for our present knowledge and advanced medical science compared with that of ancient times.

DEAF-MUTISM is the lack or loss of speech due to congenital or acquired deafness, which may be of congenital or acquired origin. In congenital deaf-mutism the precise condition to which it is due cannot be determined.

This subject presents an opportunity of the theory of reversion as affecting types of degeneracy. It may be owing to lack of development in some part of the organ of hearing, deformities of the fenestrae of the labyrinth, hydrocephalus, or pathological changes in the course or origin of the acoustic nerve. The acquired form may be due to middle-ear sclerosis, merosis of labyrinth, and auditory neuritis meningitis, or cerebritis. The tympanic and labyrinthal cavities may be entirely obliterated by connective-tissue and osseous proliferation. If the hearing is lost under the fifth year there is with rare exception no speech, because it has usually not been acquired, while speech which has already been acquired later in life may be more or less perfectly retained after hearing is lost. However, it is many times observed that even in deaf-mute infants the primitive words *"mama"* and *"papa"* only are uttered. It is known that dumbness has followed the loss of hearing after speech was acquired.

THE ABILITY TO ARTICULATE words gradually declined, until nothing more than mumbling and mouthing of unintelligible sounds remained. In about 50 per cent of deaf-mutes the semi-circular canals are affected, which accounts for their peculiar, straddling gait, the feet wide apart, and for their inability to stand with their eyes closed, and especially on one foot.

THE TERM DEAF-MUTISM seems to have originated in the United States within the last sixty years. The synonym generally employed in England and is still frequently used in this country is deaf and dumb. Deaf-mute is preferable. The former tends to perpetuate the error that deafness and dumbness are two distinct physical defects.

If the loss of hearing occurs in adult life they usually escape the improper classification with deaf-mutes above referred to, but if it happens in childhood so that they cannot be educated in the usual manner; they must be sent to special schools to escape the consequent mutism.

In 1848 Schmaltz made a summary of twenty European schools for mutes or deaf-mutes, in which reports he compiled 3,982 cases, of which 2,810, or 705 in 1,000 were cengenital, and 1,172, or 295 in 1,000 were advantitious; and in 1880 Hartman reports the same twenty schools cited above; and the district of Nassau, Cologne and Magdenburg compiles 2,644 cases, of which 1,285, or 486 in 1,000 were congenital, and 1,359, or 514 in 1,000 were advantitious. This change is perhaps to be attributed to the increased prevalence during recent years of both in Europe and in America of some of the diseases often resulting in deafness, especially cerebral menengitis, perhaps also to the skill of physicians in these later days in the treatment of scarlet, typhoid and other fevers, enabling them to save the lives of their patients in more

cases than formerly. The life is saved, but often from the neglect of proper precaution against exposure after the physician's attendance has been discontinued the hearing is lost.

DEAFNESS in the majority of the adventitious cases is a sequel to diseases of the tympanum, middle ear or eustachian tube, it may, however, be due to disease of the auditory nerve, its nucleus or its cortical centre, and these may be due to accidental injuries to the head, and when once totally deaf are incurable.

In complete congenital deafness the prognosis is bad, although there are a very few reports of gradual spontaneous improvement going on for years. The prognosis of adventitious cases, after they have become totally deaf, is bad, and is even less promising.

We have other forms of mutism which is in no way connected with deafness. We observe them caused from numerous organic nerve diseases.

APHASIA—A failure of word memory—the name given to a defect of speech from cerebral disease. The patient is found to be unable to utter any proposition, though his occasional distinct pronunciation of some one or two words shows that his speechless condition is not due to mere difficulty in the more mechanical act of articulation. Moreover, the patient's intelligent manner and gestures may plainly show that he understands what is said, and is capable of thinking, even though he is quite unable to give expression to his thoughts. This kind of powerlessness as regards speech is most frequently encountered in persons suffering from right hemiplegia, though it is occasionally met with in those who are paralyzed on the left side, and at other times in persons who are not hemiplegic at all. The aphasiac condition is not always as it ought to be, clearly distinguished from that

of another group of cases which may be encountered in association with some amount of hemiplegia or independently, and to which the name of amnesia is given. The cases of this latter defect lie in the fact that the patient's speech is defective, because of his inability to recall proper words for the expression of his thoughts or wishes; and he very frequently substitutes the wrong words, as when speaking of his hat he calls it a brush, or pen a knife.

When occurring in association with hemiplegia, aphasia varies much in intensity according to the degree of general mental impairment with which it may be combined. The patient's power of writing is necessarily interfered with when aphasia, as is so often the case, coexists with the right hemiplegia. Many such patients, however, learn to write, to a variable extent. There are reports of patients who were quite unable to express themselves in spoken words, or even utter a single articulate sound, who would write a good letter with no or very few mistakes (aphemia) ; on the other hand, the performance of an aphasic patient, without a copy before him, may be, and most commonly is, limited to writing his own name. The disability spoken of above as aphemia may be complete, and then the patient is absolutely speechless. But incomplete or aphemic defects exist in many degrees of completeness. These terms are now often applied to defects in the power of articulation, the mere mechanical part of speech, in which difficulties exist such as go with disease in the bulb or the pons, or slight defects in utterance, constituting mere thickness of speech. Aphasia occasionally supervenes, independently of paralysis or convulsions in individuals who have been subjected to great excitement or prolonged overwork, when it may be due, perhaps, to mere functional derangements. Where apha-

sia is a temporary condition in association with right-sided convulsions, or where it is lasting and co-exists with right-sided paralysis, the treatment of the aphasic condition becomes merged in that of the associated convulsive tendency or paralytic condition, since, as a rule, an amelioration takes place in the patient's power of speaking coincidentally with his improvement in other respects. This, however, is not always the case where aphasia has co-existed with partial hemiplegic conditions. The paralysis may be recovered from, while the aphasic defect may remain more or less as it was. Where this is the case an attempt should be made to teach the patient to speak again, especially if the defect be of the aphemic type. Such efforts have occasionally been crowned with success, but much judgment and untiring patience have to be called into play in order to obtain satisfactory results.

Other disorders of voice and speech may be due to change in force, alterations in pitch, changes in quality by injury, or disease of muscles of the larynx, glottis, vocal cords, etc. And in complete loss of the musical voice "*Aphonia*" occurs where the cords cannot meet. Among the conditions which will prevent the approximation of the cords and cause aphonia are paralysis or paresis of the adductor muscles, on whatever cause it may depend; fixation of the cords by cicatricial contraction or by ankylosis of the crico-arytanoid joints, their destruction by ulceration; any painful affection which makes the patient unconsciously rest them, or coating with false membrane, but by far the most frequent cause of this aphonia is the abrogation or perversion of the will, occurring in the morbid mental condition of hysteria or other nervous disease. Perfect power of phonation existing, but the patient for months or years declining to exercise the

power, or make the necessary effort. The intimate relations of the voice to the higher functions of the brain would lead us to expect that it would be influenced by the emotions. Thus we have a person hoarse with rage, speechless with terror, etc., etc.; and the origin of these cases of nervous aphonia is frequently some sudden emotion, causing loss of control over the voice. The treatment depends upon the constitutional state; also the prognosis depends upon the cause. Aphonia caused from central lesions, however, offer a bad prognosis. Hysteric aphonia, in this connection, deserves special consideration, because this is the only form of aphonia in which we may look for sudden onset, or sudden disappearance, without sufficient physical symptoms by which we can recognize the cause of the organic or other lesion which brings on the aphonia. In this, as in former cases dependent upon hysteric phenomena, we need not expect either spontaneous or suggestive cures, and any physician who would dare to use such cases to demonstrate his skill or success would fall woefully by the wayside, and we must not leave out the fact that this also refers to hysteric aphonia.

Hysteric deafness will offer the same result. No physician can rely on any certainty in those cases, no matter how plausible the apparent cure or pretended cure may be, they will sooner or later reappear in one or another form. We must differentiate hysteric aphonia from that of the business man's neurosis, those of the teachers, speakers, singers, etc. We here have fatigue, which simply requires rest, but such would hardly be pronounced mutes by any ordinary layman. It is claimed by some authors that complete muteness of hysterics is due to the fact that they cannot speak, and by others that the muteness is due to the loss of will power, or rather the

loss of the impulse to will power. The clinical aspect of hysteric mutism does not differ from that of hysteric paralysis in various other forms and symptoms quoted above.

In all cases we have an unaccountable manifestation of disappearance and reappearance of symptoms, appreciable cause or therapeutic means of relief, and no physician is safe in prognosticating such cases or giving any reliable promise for the future outcome of the case, and no suggestive therapy will cure, or permanently affect hysteric aphasia. If in one or the other case the physician seems to be successful he still cannot, after all, feel safe that the improvement is permanent, or whether or not it will reappear in some other symptom worse than before. The suggestive therapy in many instances tends to and does influence hysterics, on account of their greediness to be treated, and desire for sympathy, go so far as to employ the most cunning and roguish trick on their physician, and this is due simply to aphasia paranoica—stubborn and willful silence. Many cases of mutism due to congenital deformity in the advanced state of therapy of our day are amenable to operative measures, offering more or less improvement. The same may be said of mutism due to accidental injury to the vocal organs.

In considering mutism of the insane we disregard the organic lesions referred to in the foregoing as a cause for the symptoms.

APHELEXIA, dementia paralytica, a stupor with the acute motionless condition, resembling quiet, restful sleep, or which remind one in condition of approaching death, would remind the observer of a state of paralysis, rather than that of muteness, because the patient will often make slight effort to answer stated questions. This condition is generally continued for days or months, with

uncertain but often favorable issue. Ordinarily he will awake and at times with impulsive outbursts of anger, fighting and striking or abusing those who may be around him, all of which is ample proof that his mutism and paraylsis are circumstantial conditions. The same may be said of the catatonic stupor, including that of the so-called melancholia attonita, which will at times by paroxysms of agitation be interrupted, and are ample to do away with all illusions to paralysis and mutism. By the general behavior of the patient (the negative disposition included), the impression of mutism will vanish. However, the condition of melancholic stupor may be such that deafness, muteness and paralysis may for a time be suspended. On the other hand the general condition or behavior of the perilous state of the patient is mostly such that those observing him receive the impression of one who is undoubtedly insane. In stupor we have a psycho-motor disturbance, a checking or restraining which will not yield to momentary cure, and most of all not to suggestive cure. Perhaps one who is in an insane stupor can, by energetic call, be aroused from the paroxysm, which has positively nothing to do with a cure. The same holds good in catalepsy. Catatonic mutism, which may be considered as being a lesion of the vocal organism, may be classed with that of the above paragraph, and as to the suggestive therapy, the same result may be relied upon. All therapeutic treatment is doubtful, and at best only partially favorable, generally passing to complete mental and physical decay. The mutism of epileptics is transitory; melancholia and convulsions are the pre-eminent causes.

Mutism and defective speech due to insanity and decay is not misconstrued. The patient does not talk, be-

cause he has nothing to say. The utterance of systematic and insane ideas by the (paranoic) insane, does not indicate disorder of speech, as the patient, notwithstanding those insane ideas, will find words and knows how to arrange and utter them so as to express their ideas, wishes, etc. Those patients speak wrong because they are incapable to think right; they speak insanely because they are insane, and cannot think right. At least the wandering speech of those patients will leave no doubt of the psychopathic character, and we can therefore safely exclude the last named from the deaf and dumb narrated by the apostles, even if we should be inclined to elaborate on the comprehension of mutism being commingled with that of speech disturbance. Not for the purpose of introducing a therapeutic system, or a new theory and practice of healing the sick did Christ work those miracles, but His primary reason was to prove to the world that He was the promised redeemer of mankind, did He in a wonderful manner heal the blind, the dumb, the lame, the leper, etc. St. Matthew, xi:5. He also mentions that the dumb were brought and cast before His feet and they, with the others of the sick, maimed, etc., were healed, and no mention is made of a distinction, whether congenital, acquired or of what character or degree the mutes were we are simply informed by the apostle that great multitudes came, having with them their sick, dumb, etc., and that Christ healed them—of course all of them.

St. Mark, vii:32-35, relates a case where a man deaf and dumb was brought to Jesus, who, *"taking the man from the multitude apart,"* He put His finger into his ears, and spitting He touched his tongue, saying, *"be thou opened, and immediately his ears were opened and the strings on his tongue were loosed and he spoke right."*

St. Matthew, ix:32, narrates a case of a dumb man who was possessed with a devil. St. Luke, xi:14, tells us that Jesus cast out a devil and the same was dumb, but the evangelists agree that after driving out the devil the dumb spoke, and that the multitudes wondered, saying, *"never was the like seen in Israel."*

The fact, however, that not all of the dumb were considered possessed we may infer from St. Matthew, ix:32, and others, which would justify the question: "Why was it said that this man was possessed of a devil?" The simplest explanation may be, so as to make a record of the fact that not all deaf and dumb were possessed, and again that he was violent and had spasms, or was a maniac of a vicious form, and was really different from others, all of which, when considered with the hysterical proposition, is immaterial.

The evangelists simply state that Christ *"cast out the devil, after which the dumb man spoke."* This would indicate that this man's case was of a different character than others. But, be it granted for the sake of argument, that he possessed of a devil was simply a mute, and that there was nothing extraordinary about the case. We are then confronted with the extraordinary praising that Jesus received at the hands of the Jews, and of the comprehension of the people at that time. If it were not remarkable they would not have given our Lord the extraordinary praise, and there would have been no reason for the learned Pharisees to say that *"He cast the devil out by Beelsebub, the prince of the devils."*

In St. Mark, xii:32, we have an account of a deaf and dumb man being healed, but no mention is made concerning this man possessing a devil, and he speaks of nothing that would indicate complications of any kind.

St. Matthew xv tells of the dumb, the blind, maimed

and other sick which were brought to Jesus and were healed, and speaks of no distinction in the manner of treating them, and of no complications or difficulties with the patients. He tells us not a word of spasms or insanity amongst those brought to Jesus to be healed; neither does he refer to this deaf and dumb man in particular as being afflicted with such a complication. We have already elaborately referred to the fact that the medical profession in general has not recorded a true case of hysteric deaf-mutism, and at farthest admit that if there are, or were any, they are very rare and obscure. It is a fact that hysteric mutism is almost without exception transitory and unilateral. This alone should suffice to quiet any supposition that the evangelistic deaf-mutes might have had hysteria. How remarkable it would seem that just at this time such a hysteric would have presented himself to Jesus, and at this accidental meeting; and that the cure would have followed suggestive treatment, and, furthermore, that this very rare case would respond to the suggestive treatment; also that it would not in due time return with a recurrence of the disease or with some other and more serious symptom. We, therefore, must admit that if we would object to the suggestive theory in the former cases there can be no validity to that claim here. Three of the apostles mention a case of somnambulism which is of more than ordinary interest—that of a boy brought to the apostles by his father, who told them of his illness, and how the boy walked in his sleep, and often fell in water, and in the fire, and how he foamed at the mouth, and that this was from his infancy altogether. This undoubtedly was a case of epilepsy, inasmuch as the large majority of cases develop in childhood, and considering the case from the more minute description given by the three apostles it

was a case of epileptic mutism, and is related as follows by St. Mathhew, xvii:14: *"There came a man falling down on his knees before Jesus, saying: 'Lord, have pity on my son, for he is a lunatic, and suffereth much; for he falleth often into the fire, and into the water,' and after an admonition Jesus commanded the boy be brought to him, and after rebuking him the devil went out of him, and the child was cured from that hour."*

St. Mark, ix:16-, tells it in this manner: One of the multitude said to Jesus: *"Master, I have brought my son to Thee, having a dumb spirit,"* etc., and when he had seen him immediately the spirit troubled him, and being thrown down upon the ground he rolled about and foaming, and He asked his father, *"how long time is it since this hath happened unto him? But, he said: From his infancy; and often times hath cast him into the fire and into waters to destroy him, but if Thou canst do anything, help us, having compassion on us;"* and Jesus saith to him: *"If thou canst believe, all things are possible to him that believeth,"* and immediately the father of the boy, crying out with tears, said: *"I do believe, Lord; help my unbelief."* Jesus threatened the unclean spirit, saying to him: *"Deaf and dumb spirit, I command thee to go out of him and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. But Jesus taking him by the hand lifted him up and he arose."*

And St. Luke, ix:38-39, tells of a man who called to our Lord, saying: *"A spirit seizeth him, and throweth him down and teareth him so that he foameth, and bruising him, he hardly departeh from him."*

Jesus rebuked the unclean spirit and cured the boy, and returned him to his father. The description of this

case is the most elaborate and minute of any we come across, and from it we would unhestitatingly pronounce this to have been a case of epilepsy from infancy. A child who is thrown into spasms as is here described, from his infancy, is unquestionably a subject suffering from epileptic deaf-mutism. St. Luke speaks of the cry which preceded his fall, and the words spoken by Christ, *"deaf and dumb spirit,"* would leave no doubt of his deaf-mutism, and confirms the diagnosis. The remarks of Christ (St. Matthew, xvii:20): *"But this kind is not cast out but through prayer and fasting,"* would indicate that there were cases of epilepsy which were less difficult to cure, or were not ordinarily incurable cases, probably having in mind those which were due to excesses in life, such as alcoholism, etc. This case has also been attacked by those who claim it to be due to hysteria, but this can only be done in an effort to disapprove Divine power, or rather scorn the Divine power of such cases, and consequently insinuate that this was not really an epileptic deaf-mute. A boy would not be afflicted with hysteria from infancy, the severity of which would throw him into fire and into the water and in danger of death.

Hysteria is not of the acute nature which was manifested in this case. A hysteric does not exhibit his seizure except at a convenient place, preferably in bed, and they make sure to reach such a place in due time for the spell (speaking of those who are simulants). They are careful not to bruise or endanger themselves in any way, unless it be for the purpose of demonstration that they should receive sympathy. On the other hand, the epileptic wears his scars due to injury which he received from the falls and ravings during the seizures, the cause of which are only known to him by presumption or from

what is told him by others. When we consider the severity of the spells that befell this boy as related by St. Mark, ix:17: *"Wheresoever he taketh him dasheth him, and foameth and knasheth with the teeth, and pineth away,"* would certainly again refer only to epileptic seizures. The apostle distinctly states that the boy was cured, and to conclude that he was simply relieved of one of his spells would not have been considered by the Jews as of great moment. But to heal, yes, to cure, a case of epileptic deaf-mutism of the severity there narrated, at the simple command by word, and without appreciable mechanical or medical means, simply by the words, *"I command thee to go out of him, and enter no more into him"* St. Mark, ix:24), is immediately cured, means something more than relief of one seizure, and it means more than that of our therapy, which, after months and years, we may have slight improvement or relief, with no assurance to ever be able to cure a patient, and therefore the conclusion would be that this boy was a congenital epileptic deaf-mute, and the cure was extraordinary, and should we attempt to hold to the theory that this boy had hysteric epileptiform seizures it would seem a willful denial of the true nature of the case, an attempt to subvert the extraordinary character of the cure.

St. Matthew, xii:22, speaks of another case of a deaf-mute who was also blind, and also was possessed with a devil, probably another epileptic or epileptic-maniac, although nothing is said about this complication. He was healed by Christ, and he spoke and saw, that the multitudes were amazed. The fact that the Pharisees did all they could to ridicule the Divine authority and power of Christ so much more confirms the remarkable cures.

Those Who are Quoted as Possessed

(Mania and Demonomania.)

Are referred to mainly by the three evangelists, St. Mathew, St. Luke and St. Mark. We find that some of the quotations are without particulars, and therefore we are referred to analogous quotations for our diagnosis, which, in this instance, will not offer disputable difficulties, and result in proper merit. St. Matthew, iv:23-24, quotes the instance where Jesus healed all manner of sickness while going through Syria; that they presented *"sick people of divers diseases and torments, and such that were possessed by devils, and lunatics, and they were cured."* The same apostle (viii:16), states that when He came down from the mountains at Caphernaum there were many brought to Him possessed with devils, and He cast out the spirit *"with His word,"* and *"all that were sick were healed."* St. Mark, i:32-34, adds that they brought *"all the sick and those that were possessed, and all the city was gathered at the door, and many were healed of divers diseases, and He cast out many devils, and Christ forbade the devils which He drove out to speak, because they knew him."* The same evangelist and same chapter, 39th verse, tells of our Lord preaching in the various synagogues throughout Galilee, casting out devils. In this report, however, we are not furnished with particulars. This also holds good with regard to St. Luke, vii:21, but St. Luke, iv:40-41, tells us that *"all that had any sick with divers diseases brought them to Him, and Jesus laying His hands on every one of them healed them,"* and devils went out from many, cry-

ing out and saying, *"Thou art the Son of God!"* St. Mark, iii:9-12, reports that they should have a small ship ready, because the multitudes were so pressing upon Him to touch Him to be healed that he feared they would crush Him, and the unclean spirits, when they saw Him, fell down before Him, and cried, saying, *"Thou are the Son of God."* And here Christ strictly charged them again that they should not make Him known.

That the theory of hypnotism or suggestion should suggest itself to many cannot be without favor, especially when we consider the possessed as brought before Jesus, and the number here quoted would indicate that some might come to the conclusion that there was an epidemic of hysteric mania. Undoubtedly this would appear to many, at first thought, but when the whole procedure is more closely considered with all the surroundings and circumstances connected with them as reported by the evangelists with the *"various and many sick"* that were presented to him, and were in the same manner healed, without distinction, and instantly; and, furthermore, when it is taken in consideration that all of this was done in the presence of a multitude of people, and that the scribes and Pharisees, then the learned men of that country and day, were closely watching every move of our Lord, in order to be enabled, if possible, to entrap Him in some manner or other in a fraudulent act of deceiving His hearers, and nothing having been discovered by those men, would seem ample evidence that all this was more than ordinary; and, furthemore, this should convince any reasonable student beyond all doubt that no hypnotic procedure, even in our advanced stage of science, could be so cleverly carried out even to simulate to heal, or even check hysteric mania, not singly, and much less en masse, leaving out a permanent cure. We

may, therefore, unhesitatingly dispel the hysteric and mania theory, as well as the hypnotic and suggestive feature. We may admit that there are epidemics of hysteric mania (there have been some reported), but to cure them is not without much concern at best. The treatment of such patients is not undertaken *en masse.* The first thing to do is separation—isolate them in such a way that they can be cared for, everyone according to their condition. No sudden recoveries have been recorded. Even in the more advanced stage of our medical science and skill, and under ordinary circumstances a cure of such patients *en masse* on the street would be impossible. If those who would insist upon the theory that the Biblical possessed were nothing more or less than hysteric maniacs they must admit that it is at least singularly striking that they should be brought to Christ, amongst others, who were afflicted with *"all manner of sickness, deformities, blind, deaf-mutes, paralytics,"* etc., and that all were cured without distinction in the manner of treatment or after treatment, and after all it would be remarkable superiority over our advanced state of medical science and skill that would even check the hysteric maniacs by the scores by simply speaking a few words with instant relief, even if it were only for the time; but the cures cited by the evangelists must be considered permanent, otherwise the scribes and Pharisees would certainly have had their envious desires to in some way nullify Christ's reputation, gratified by proving to the Jews that He was an imposter. This was their sole desire, for we find other quotations that the scribes and Pharisees did this, and were not content with the inability to find true charges against the genuineness of the cures, and do not deny them. Neither do they claim fraud or deceit, but go outside of truth, and ordinary

proof, and use sympathetic means, by insinuations and by accusing our Lord that He performs those cures through the finger of *"Beelsebub, the prince of the devils."* This indicates the acute desire to keep the people from believing in the miraculous cures, and if those men had any means by which they could disprove the cures wrought by Christ they would have left no stone unturned to gain that end. And if we should attempt to prove that it was delusional mania we meet with the further difficulty and ask: Was Christ a deceiver, or was He deceived by those brought to Him to be healed? including the multitudes who brought and witnessed the performance of the wonderful cures. Both theories would be most contradictory to His messianic character, and without solution of the therapeutic question. We have reports of epidemic hysteric mania, but this is also disproved by the fact that more of the cases presented themselves as possessed, as would be natural if such were the case, and, furthermore, such epidemics are only reported as having occurred in prisons, schools and convents, which is not in evidence here. We notice three cases that are of more than passing interest for our consideration with this chapter. They are more minutely described than usual, and each one by several of the apostles. St. Mark, i:23-28, reports that there was a man in the synagogue with an unclean spirit who testified and acknowledged the supremacy of Christ that, pursuant to Christ's conjuration, the unclean spirit would torment the patient, and would leave the man crying. The same apostle then tells of the astonishment of the people who were present, and that they were amazed, inasmuch that they questioned among themselves, saying: *"What thing is this? for with what powers He commandeth even the unclean spirits, and they obey him?"* (Mind, they

obey His words of command!) And Christ's fame was spread into *"all parts of Galilee."* The simple dispelling of the insane excitement would not likely have brought forth such commotion. We must therefore assume no other than the manifestation of radical cures, and here let us make an assertion that the duration of insane excitement is not ordinarily controlled by the physician, even in our day of advanced therapeutics. Finally St. Luke, iv:33, reports the same case and instances most minutely, and corresponding with that of St. Mark, and the commendations will hold good here. The second case presents the most striking refutation to the theories of suggestion or hypnotism. St. Matthew, xv:21, and St. Mark, vii:24, report the cure of the daughter at Chanaan, whose mother came down to the coast of Tyre, where Jesus was teaching, and after imploring Him for help, healed her from the distance, not with the aid of any therapeutic treatment, long prayer, demonstration or question of faith, but simply by the words: *"Be it done to thee as thou will,"* and *"from that hour"* her daughter was cured. The daughter did not see Jesus, knew nothing of what was said or done. Hypnotism and suggestion are in this instance absolutely barred. All make-shifts and theories of accidentalities here present a dreary aspect. Where would you find a physician of repute who would venture to announce or prophesy to such a woman, and in the presence of many people, to go home, your daughter is well?

And Christ in this, as in other cases, did not pretend to use any therapeutic means or pose as a physician. He gave no medicine, no instructions, no after treatment. He did not see the sick daughter. He healed her from where He then was, from great distance, and it is not understood by what means, except that of Divine power, at

His will. The theory that suggestive means were used through the mother borders on ridiculousness; and furthermore the insane are not cured, neither by suggestion nor hypnotism, more especially not at a distance, and first of all not permanently. We must, therefore, in this case, at least admit that there is no medical analogy.

The third instance, which is of especial interest, is that of the stories of two afflicted who lived in sepulchres, and were very fierce, so that no one could pass that way, according to St. Matthew, viii:28. This would indicate that they were maniacs, who were dangerous, and had to be kept in solitary confinement, as is the case in our time. St. Luke, vii:26, speaks of only one man, evidently one of the two mentioned by St. Matthew; that these men were no clothes, nor lived in a house, but in the sepulchres, and at times were bound in chains, was characteristic. St. Mark, v:i, also speaks of the one man who, when they came over the strait of the sea into the country of the Gerasens, they met a man who lived in the tombs and could not now *"no more be bound with fetters nor chains; he had burst the fetterrs in pieces; and no man could tame him, and he always, day and night, was in the monuments, crying and cutting himself with stones."* This man was evidently the most vicious, hence the most noticeable of the two. This would indicate that theye were violent maniacs, and leave no room for hysteria. Here, again, follows the complaint that Jesus should not torment him, and, *"Christ commanding, the spirit went out of the man, who was then healed,"* and we are told (St. Mark v:15), that they then came to Jesus and they *"see him that was troubled with the devils sitting clothed and well in his wits,"* and after being told to publish his case, *"all men wondered."* St. Luke, viii:35-, tells of finding the man from whom the devils had departed *"sitting at*

the feet of Jesus, clothed, and in his right mind." This was not accidental stupor that might be taken for a case of simulation that would conflict with the statements made by the apostles; the man was healed by the command of Christ, and upon the command of Christ the healed man went home to his people at Decapolis, and published *"how great things Jesus had done for him."*

The two evangelists, St. Mark v:12-14, and St. Luke viii:32-, at this opportunity mention the particular circumstances of the spiriits entering into a herd of swine, about 2,000 in number, which were then *"carried headlong into the sea, and were stifled; and they that fed the swine fled and told it in the city."* This passage particularly illustrates the Messianic mission of Christ, and has nothing in common with physical therapy, and is, therefore, no reason to hesitate to declare that this does not indicate the end of the medical profession. The woman afflicted for twelve years with an issue of blood, probably uterine hemorrhage (menorrhagia), which is singularly described, and the only one reported in Scriptural history, is of more than passing interest for our consideration.

OTHER CASES OF INTEREST.

St. Matthew, ix:20-22, states the case as follows: *"Behold a woman who was troubled with an issue of blood for twelve years, came behind Him and touched the hem of His garment, for she said within herself if I shall touch only His garment I shall be healed. Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole, and the woman was made whole from that hour."* St. Mark, x:25, mentions that *"this woman had suffered many things from many physicians,"*

and spent all that she had, *"and was nothing the better, but rather worse."* The etiology in cases of this kind is usually hemorrhage from the submucosa of the uterus, due to various causes of inflammation, endometritis, usually chronic, there may be submucus growths, which cause most severe bleeding. This may terminate into fibroid tumors of the submucosa; some of the most persistent hemorrhages are mucus fibroid and polypus. Uterine myomae are generally associated with excessive bleeding. We shall here pass the carinomic symptoms; the duration of twelve years would exclude malignancy.

The treatment is removal of the cause, which generally is operative, by removing the myoma or other infiltrations that cause those symptoms, which with our technique and advanced therapy, skill and acepsis is without danger. Menorrhagia may be dependent upon psychic conditions, and under these circumstances it is reflex, and not due to pelvic disease.

The chief causes are hysteria, various emotions, as fright, sorrow or fear, etc. Those disorders due to hysteria, however, do not take on alarming symptoms, and do not continue for twelve years, and, furthermore, if due to hysteria, are not sudden and permanently cured. In this case, however, the symptoms do not indicate hysteria. The deportment of this woman, who does not wish to be known, and would prefer to be cured unnoticed by anyone, *"If I only touch His garment I will be healed,"* would exclude the character and demeanor of a hysteric. If, then, we exclude hysteria, then we are up to another proposition.

MYOMA, polypus and submucus bleeding of any kind do not yield to suggestive or hypnotic treatment, and we are therefore again directed to the former solution of the problem that this can be none other than a radi-

cal healing by the Divine power of our Lord. He uses no medical nor physical therapy whatever, does not direct the patient, neither does He order her to rest or keep off her feet. He heals her by a power which emanates from Himself. *"Be of good heart, daughter, thy faith hath made thee whole."* Simply to notice her and speak these encouraging words heals this patient, truly for which to search in medical science would be futile. St. Luke, viii:44, writes of this woman that she came behind Him, and touched the hem of His garment, and *"immediately the issue of her blood stopped."* The same three apostles relate the circumstance of a man in the synagogue who had a withered hand. After consulting the scribes and Pharisees whether or not it was lawful to heal on the Sabbath, Jesus commanded him to *"stretch forth"* his hand, *"and doing so it was restored to health,"* and even as the other hand. The Pharisees, as the apostles tell us, as in other instances so here, watched this with jealous eyes, seeing this, *"the Pharisees going out immediately made a consult with the herodians against Him, how they might destroy Him."* This, as in other instances, indicates that the Pharisees believed in the miraculous cures by Christ. (Quotations by St. Matthew xii:10-, St. Mark, iii:1- and St. Luke vi:6-.) This would be pronounced a case of paralytic atrophy, probably due to periphal atrophy of the spinal nerve or its ganglia in the anterior horn. It also may have been due to a neuritis, due to a form of leprosy. Atrophy which has taken on this form, and has existed to the extent that this was, to the extent of a withered hand, offers very bad prognosis, and would not be instantly healed by any human therapy, much less by suggestion or hypnotism, and as to the claim of hysteria suffice it that even in cases of long standing we have no perceptible atrophy of mus-

cles, and the further fact that all of the cases quoted in Scripture concern men should almost in itself exclude hysteria.

St. Matthew, viii:14, St. Mark, 1:29, and St. Luke, iv:38, report the illness of the mother-in-law of St. Peter. There are no particulars, but they say she was *"lying and sick of a fever,"* and that Jesus touched her hand and the fever left her, and she arose and ministered to Jesus and those who came to the house with Him. We may here have room to reject the diagnosis of fever from hysteria. A hysteric is not often afflicted with fever. This fact is almst unanimously agreed by the profession in our day, and the fact that mothers usually diagnose fever quite accurately, although not possessed of a thermometer, we may safely grant that this lady had fever. On the other hand the apostles tell us she had *"a great fever."* General experience confirms the fact that hysterics who simulate fever do so by rubbing, etc. On the other hand the portrayal furnished by the apostles that *"she got up ana waited on Jesus and those who came with Him"* and her general demeanor does not simulate a hysteric. In all likelihood this was a case of infectious fever which was cured by the divine power of Jesus, otherwise the apostles would not have made this Scriptural history.

At another time when Jesus was in the synagogue on a Sabbath with many people they found a woman there who was suffering with deformity for more than eighteen years and so crippled and bent that she could not look up, and when Jesus saw her commanded her to come to Him and said to her: *"Woman, thou art delivered from thy infirmities,"* and laying His hands upon her immediately she was made straight, and she glorified God. This time the ruler of the synagogue became angry because Jesus had healed on the Sabbath day, and in-

formed the multitudes six days there are wherein work should be done, in them therefore come and be healed, and not on the Sabbath day. Again the acknowledgment by the officer and people. This affliction is not uncommon in our day. Arthritis-deformans (rheumatic arthritis), with consequent deformity, a chronic joint disease with overgrowth of articular cartiliges and synovial membranes, due to various causes, and are more or less amenable to medical therapeutics, the progress can be checked in many cases at this time of advanced medical skill, especially if bone tissue destruction or ankylosis has not taken place, after long and skillful treatment, including hygiene, and more especially so if taken in the early stage, and if the cause can be removed, but in cases which have gone on for years, and such that have produced deformities by change of bone structures, the prognosis is extremely bad, and when we consider a case which has existed for eighteen years, where the patient is so crippled and deformed that she cannot look up, treatment would be practically nill, even in our time, and we would not think of even slight improvement in a short time, but if improvement could be had would be considered remarkable. We can therefore only say that the cure as recorded by the evangelist is supernatural. Christ himself calls attention to the fact, replying to the foreman's criticisms of healing on a Sabbath day, *"ought not a daughter of Abraham whom Satan hath bound lo these eighteen years be loosed from this bond on the Sabbath day?"* And when He said these things all His adversaries were ashamed, and all the people rejoiced for *"all the things that were gloriously done by Him."* St. Luke, xiii:12-. All of which certainly indicates that this case at least does not simulate hysteria,

or who would have the audacity to claim that hysteria was the cause of the deformity?

St. Luke, xiv:2, reports that on another Sabbath day, when Jesus went into a house of one of the chiefs of the Pharisees to eat bread, there came a man suffering with dropsy; *"Jesus taking him, healed him, and sent him* away." No medicine and no therapeutic means of any kind are exhibited, and no after treament,—nothing to indicate that He desired to rebuke the medical therapeutics of physicians, either. Dropsy, as is well known, is a symptom of disease, due to various causes, and may result from certain chronic affections which bring about venous stasis, as diseases of the heart, liver, kidneys and lungs, local obstruction to the venous circulation by emboli, thrombi tumor, etc. Changes in the composition of the blood, as in anaemia. Changes in the walls of the capillaries, as in Bright's disease. Disturbed innervation, as in angioneurotic oedema, due to trophic or vaso-motor influences. Laymen ordinarily do not notice a man suffering with dropsy, unless it is of an advanced stage. Simple swelling of joints or eyelids would not be termed as suffering with dropsy; hence it must be a case which is noticeable by the distention of the abdomen, feet, hands, etc., and the difficult navigation, breathing, etc., and when a man is suffering from this disease, to the extent that he is observed with compassion by the multitudes, his case is of an advanced state, and such that cannot be cured by the wink of an eye, or by any suggestive therapy, if that you wish to call it. Some patients even in an advanced state of dropsy are benefited by medical treatment, and at times they become quite well again; but at best it is after hygienic and medical treatment for weeks or months with durietics, etc.

Ascites may be reduced after much skillful treatment, that is, the fluid may be reduced, and improvement noticed, but the real cause often remains, and sooner or later will end in death of the patient. An instant cure, such as reported by the evangelist, is not known to the medical art.

St. John v:2, relates the case of the man at the pool near Jerusalem who had been an invalid for the past thirty-eight years, and Jesus, when He saw him, took compassion, knowing that he had laid there for a long time, said to him, *"Wilt thou be made whole?"* The invalid, answering Jesus, said: *"Sir, I have no man, when the water is troubled, to put me into the pool, for whilst I am coming, another goeth down before me. Jesus then said to him: Arise, take up thy bed and walk: and immediately the man was made whole, and he took his bed and walked."*

This also took place on a Sabbath day, and again the Jews interfered, saying: *"That it is not lawful for thee to take up thy bed on the Sabbath day, and the man who was healed answering, said:. He that made me whole who to me take up thy bed and walk,"* and afterwards Jesus met the man in the temple and said to him, sin no more lest some worse thing happen to thee. Again this case was well attested to by the Jews, for when they learned who had healed this man they persecuted Jesus. St. John v:4, tells us that an angel of the Lord descended at certain times into the pond, and the water was moved, and he went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. It might be a question of interest to know whether or not the mysterious character, power and movement of the water in this pool continued after Christ's time on earth, or was it a prefiguration of Him,

and after His mission on earth vanished. The mysterious power given this water by the angel was altogether supernatural and beyond our comprehension. From the history and general character of this man we can safely conclude that he was a paralytic. The fact that he had suffered for nearly forty years with the same symptoms, and the way he stated his case to our Lord, would exclude insanity. He complained how he suffered and had no one to help him go to the pond in time to get into the water in time to get healed, and simply by the words, *"Arise, take up thy bed and walk,"* after which he immediately was well. Christ frequently refers to His works and deeds at those times, and in this instance He makes use of the opportunity to remind the Jews of His divine mission and power, and that He is the true Son of God. Here He tells them then, *"My Father worketh until now, and I work."* The Jews then sought the more to kill Him, because He did not only break the Sabbath, but also said that God is His Father, making Him equal to God, whereupon Jesus answered and said: That *"the son giveth to whom he will."* Some have found it convenient to consider this as simply a figurative expression, but the Jews of those times evidently manifested a different view. They understood this in its literal sense, so much so that they designed ways and means by which they would be justified to kill Him; and in addition they are informed that Christ will give life *"to whomsoever He will."* St. John vi22. A man who is only a physician would make such announcements would be false to himself. This declaration might be so construed that he meant to tell those people he could heal those whom he wished and refuse if he chose, at his pleasure. Would this construction have been accepted by the Jews? Any physician who would declare that he could heal any and all disease

at his pleasure, and declare that he can do anything at his will, would be classed as a lunatic. Where is the physician who cures all cases brought before him? *Non est medico semper releventur est alger; interdum docta plus valeat arte malum.* Not always can the physician succeed in curing him who is sick; at times the disease is beyond the reach of art.—Ovid. The Hebrews at that time were not easily led, nor deceived. To the contrary, were they not very skeptic, and much disinclined to allow these wonderful deeds to appear as realities? They often express their surprise and say: *"This man does things that never have been done before!"* and again they accuse Him that He has a devil, because he rages. The comprehension that Christ healed according to His humor is not borne out by the Scriptural reports, and at no time do we learn of a failure. If, therefore, we would persist in the claim that Jesus was only a physician and a healer, then we would admit that the Scriptural passages border on deception. But where is the physician who lays claim to his ability to cure all diseases? Christ heals *"all who apply to Him for assistance,"* directly or indirectly, although at times placing them on probation, as in the case of the mother from Chanaan.

St. Mark, vi:2-5, may require especial explanation. The story here is how Christ was vexed by the people when He came near his home. On the Sabbath He began to teach in the synagogue, and many hearing Him were in admiration at His doctrine, saying: *"How came this man by all these things? and what wisdom is that that is given to Him, and such mighty works? Is this not the carpenter, the son of Mary? the brother of James, and Joseph, and Jude, and Simon? Are not also His sisters here with us? and they were scandalized in regard to Him."* He cured only a few that were sick by laying His

hands upon them. This may be accounted for in the first place, because there were not so many sick in the little home place, and this having been His home, and was known as the carpenter's son, and was so addressed by the gaping masses, and we are further told that Jesus said to them, *"a prophet is not without honor except in his own country."* He called the twelve, and sent them out two and two, with power over the unclean spirits, and going forth they preached that men should do penance, and they cast out devils and anointed with oil many that were sick, and healed them; the same chapter, seventh and thirteenth verses.

This chapter is of importance, inasmuch that it furnishes valuable support in the contention that the character of casting out evil spirits was not of a therapeutic nature and purpose, and sustains the claims that the miraculous healing of the blind, lame and demented has no therapeutical significance. The anointing of the sick with oil is likewise not of therapeutic signification in this instance, for we have no records of any physician who would claim that by anointing any one case of appreciable illness was radically or instantly cured.

Four of the apostles relate the circumstance how Christ healed the ear of one of the servants of the high priest on the night of His Passion. St. John xviii:10 tells us that Simon Peter, with a sword, struck the servant of the high priest *"and cut off his right ear and the name of the servant was Malchus."* St Luke xxii:51, mentions the fact that Jesus, *"when He had touched his ear He healed him."* We are aware of the fact that when an ear has been partially severed from the head, so that it hangs on a fragment, and if at once properly sutured to its place, auceptically and with exact coafsitation, it will grow on

in due time. But, at best, it will require ten to fifteen days to get well.

That Christ had used suture material or made use of any other therapeutical means is not borne out by Scripture. Simply, Jesus *"touched his ear, He healed him."* This means that he was perfectly healed. If we, therefore, consider these passages in a literal sense that Jesus healed the ear by the touch of His finger we again have an extraordinary example before us.

Healing Patients in Groups

We now would consider those passages of Scripture in which the healing of groups of sick took place, or rather where the apostles and evangelists mention that all who came or were brought to Christ were healed.

St. Matthew, ix:23-24, where it is said: *"Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and every infirmity, among the people: And His fame went throughout all Syria, and they presented to Him all sick people that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palcy, and He cured them."* And the same apostle tells of one time when Jesus retired from the multitudes (St. Matthew xii:15), many followed Him and *"He healed them all."* Again, chapter xiv:14, and He coming forth saw a great multitude and had compassion on them, and *"healed their sick."* At an other time the same apostle tells in chapter xv:30, there came to him great multitudes having with them the dumb, the blind, the lame, maimed, and many others, and they cast them down at His feet, and *"He healed them"*: so that *"the multitudes marvelled, seeing the dumb speak, the lame walk and the blind see."* And chapter xix: 1-2, when Jesus came into the coast of Judea, beyond the Jordan, great multitudes followed Him, and *"He healed them there."* St. Luke vii: 21, reports that *"He cured many of their diseases and hurts, and evil spirits, and to many that were blind He gave sight,"* and He said to the messengers of St. John the Baptist: *"Go and relate to John what you have heard*

and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, and the dead rise again, and to the poor the gospel is preached." And St. John, vi:2, tells of a great multitude who followed Him because they *saw the miracles which He did on them that were diseased*; and chapter vii:31, that of the people, many believed Him, and said: *"When the Christ cometh shall He do more miracles than these which this man doeth?"* St. Matthew, viii:16, says: They brought to Him many that were possessed with devils *"and He cast out the spirit with His word, and all that were sick He healed."* (Mind, with His word.) And St. Matthew, xiv:36, *"They besought Him that they might touch the hem of His garments, and as many as touched Him were made whole."* (Mind, simply by their touch of His garment they were made whole). St. Mark, i:32-34, *"They brought to Him all that were ill and that were possessed with devils, and He healed many that were troubled with divers diseases, and He cast out many devils."* St. Luke, vii:19, reports also that: *"All the multitudes sought to touch Him, for virtue went from Him, and healed all."* St. Mark, iii:10, states that He healed many, so that they pressed upon him for to touch Him, *"os many as had devils."* The unlikeliness that the cures of the multitudes should have been by means of suggestion, or that they were hysterics, in the face of all the evidence to the contrary, should not be countenanced in the mind of the reader for one moment, or by intelligent and truth-seeking students, and more particularly those who would consider Scripture as worthy evidence and truth.

The various Scriptural passages relating to the various diseases and their phases should at once dispel any simulance to epidemic hysteria; and, again, we must not leave out of mind the fact that epidemic of hysteria do

not take place in parade on the public highways,and much less among the multitudes of people; and, furthermore, exclude any likeliness that in such they would be healed *en masse.* A hysteric invariably persists upon individuality, individual attention; that is his reason for going into hysteria, and hysteria cannot be healed by a simple touch of the finger of the physician, and much less by the patient touching the hem of a garment, or the command or pronouncement by him that she is well. Therefore we are again reminded of the extraordinary character of those cures.

Scriptural Leprosy

The history and nature of the disease, and the miraculous cures, are of much interest and importance to the world now. The disease was one of the greatest of all calamities that could befall mankind at the time of Christ and the apostles. That it was the same malignant and dreaded disease which we know and have with us in our time is beyond dispute, and requires no further comment. And the leprosy which is mentioned by the evangelists, who tell us that Christ so miraculously cured, may, therefore, be the vexatious question for us to consider in this chapter. We will, therefore, consider the modern authorities on this malady. The skill and success of the profession in our time and advanced therapeutics will undoubtedly have some weight upon the importance of this chapter. We must pay due respect to those would-be modern writers (authors), who claim that the cases reported in the New Testament as being cured were not cases of genuine leprosy, but were called, by the Greek writers, elephantiasis. For argument's sake, for the present, grant they were geunine elephantiasis! That the malady was the same grave, malignant and dangerous disease as we know it, is not denied, then what would they gain? It seems that those who would in this manner seek to disparage Christ and His apostles should at least be, to some extent, familiar with the disease which they use for comparison. The latest authorities who write on elephantiasis do not give them much encouragement. Professor George Henry Fox, A. M. M. D., of New York, and Prof. Dr. Franz Mracek, of Vienna, both professors

of dermatology and authors, do not picture this disease as one which is of no consequence.

Professor Fox says that the cause of elephantiasis is uncertain. It is neither contagious nor hereditary, and usually occurs in middle life. The dark-skinned races, and particularly those living in malarial regions near the seacoast, seem most liable to be attacked by the disease. Like leprosy, it has been ascribed to a fish diet, but without convincing proof of this origin.

In the treatment of elephantiasis much can be done in the early stage to relieve the inflammatory symptoms. But cases are rarely seen in this country (also in othrr countries), until the characteristic hypertrophy has developed through repeated erysipelatous attacks. The *filaria sanguinis hominis* could hardly be killed by ordinary suggestion. The early removal of the patient from the country where the disease is endemic, is generally followed by improvement, and sometimes a cure, which is not authenticated by scientists, however. When the hypertrophy is great the inflammatory exacerbation sometimes continues to recur in spite of a change of residence. As in leprosy, the change of climate is the first and perhaps the most important point to consider in the way of treatment. Most authors seem to agree that if the case comes under treatment in the first months of its development the process may (probably, only) be checked or held in abeyance. When well established rarely more than palliation is possible. Now, there you have a fair illustration of the etiology and prognosis of elephantiasis. The latest authors, in our advanced therapeutic skill, know the disease, which the would-be modern writers would quote to confound the reader of Holy Scripture.

LEPROSY AS IT AFFECTS THE RACES AT THE PRESENT TIME—The Teutonic race, if we except

the Norwegians, are free from leprosy, both in Europe and North America, and the Latin races, whether they reside in Europe or in South America, are the afflicted races. The whole Indo-European family has, however, at one time or other been leprous, although at the present day the disease is traveling westward, but still continues in the East, especially in Persia and India. The disease among the Mongolians is confined mostly to Japan, Southern China and places apparently infected from these sources. It may be laid down as a general rule that lepers increase in numbers as the equator is approached from either pole, although isolated cases may occur in any country of Europe and other parts of this continent.

It is not proven that leprosy is diffused by hereditary transmission. There is no leprous physiognomy or physical trait to be noticed in the children of lepers; and when children are brought up (or suckled) by leprous mothers, contagion cannot be excluded. The parasite appertaining to leprosy may be demonstrated in the lymph expressed from a leprous patch, the discharge from a leprous ulcer, and in sections of leprous tissue. The etiology of leprosy appears to have become more definite since the discovery of the bacillus of leprosy by Hansen in 1874. The incubation of leprosy is very indefinitely known, even at this age. There is recent clinical and experimental evidence whereby an approximate conclusion might be arrived at concerning the incubation period of leprosy. In the past three to fifteen years have been suggested. Taking three years as the shortest period, would explain how, disallowing heredity, leprosy is not met with in children of lepers until the third year. According to Hoegh as many as twenty-seven years have been passed between the time of presumed exposure and the invasion of the disease. Only 10 per cent of all the

lepers are descendants from leprous parents. Leprosy is usually divided into two varieties, but for convenience we shall divide it into three varieties: the tubercular, the macular and the anaesthetic. Many cases can be readily classed in one of these divisions. Others are mixed and present characteristics of each variety.

In tubercular leprosy spots of erethema appear on the body. They soon become pigmented and hyperaesthetic, and develop into tubercles, varying in size from a pea to a walnut. The face, extremities and genitals are the parts most commonly affected, but occasionally the mucous membrane, especially of the nose and throat, are involved. Ultimately the tubercles may break down and leave superficial indolent ulcers. In some cases a bulbous eruption appears from time to time. The hair, eyebrows and eyelids fall out, the eyes become inflamed, the features distorted and voice husky. The disease may last many years, death finally resulting from exhaustion or some intercurrent disease. In the anaesthetic form of leprosy the peripheral nerves are involved by the bacillus leprae. The outbreak may be preceded by numbness, itching or lancinating pains. These symptoms are followed by the appearance of distorted spots, which are at first associated with hyperaesthesia, but later more or less anaesthesia develops. The skin and its appendages atrophy, the bones undergo necrosis and the phalanges drop off one by one. In some cases (lepra alba), the skin is not only anaesthetic, but distinctly white. Finally, when the nerves are more or less destroyed, paralysis results. The duration is many years.

The macular form of leprosy may be associated with either of those already described, or appear with no tubercles, and but a slight amount of anaesthesia. The macules may be preceded by a loss of sensation, but are

sometimes hyperaesthetic at the beginning and gradually lose their sensibility. They are rounded or oval, of a dull reddish or brownish hue, and tend to whiten in the center, leaving a narrow band at the border of the patch, which is somewhat elevated. The whole patch may be slightly purpurnacious. The face, trunk or extremities may be the seat of these patches. Upon the back they may coalesce and spread in a serpiginous manner. Bacteriologic experiments are of little avail, except on human subjects, because the animals usually employed for such experimenting are immune to the lepra bacillus, and we are therefore at a disadvantage. Leprosy is a specific disease, the result of infection by the bacillus lepra, running a chronic course and tending to fatal issue, and its presence is characterized by granutomatous infiltration of the skin and mucous membrane of certain nerve-trunks, and of the viscera, inducing functional irregularities and trophic changes in the affected parts.

THE PROGNOSIS OF LEPROSY is serious, though not necessarily fatal. The common belief, founded on the statement of many authoritative writers, that leprosy is an incurable disease, is not in accordance with facts. Leprosy probably can be and has been cured, and would be cured in many cases if the patients were not given to understand that their condition is hopeless and incurable; and last, but not least, proper treatment should be extended them, which in the main depends on prophylactic measures. Dietetic and hygienic measures are of the greatest importance, and, after all, this, as in some other diseases, if not more so, requires a long time and skillful treatment for months and years, and is given to no human genius or skill to cure instantaneously. That leprosy was well known by the ancients is evident from Scripture, and needs no further comment at our hands.

Probably the most striking account in ancient history as to diagnostication and treatment of leprosy, including the manner in which it was ordered to be carried on, hygiene, separation of the patients, etc., we find most minutely recorded in Leviticus xiii:2-: *"The man in whose skin or flesh shall arise a different color, or a blister, or as it were something shining, that is the stroke of the leprosy, shall be brought to Aaron, the priest, or any one of his sons. And if he see leprosy in his skin, and the hair turned white, and the place where the leprosy appeareth lower than the skin and the rest of the flesh, it is the stroke of the leprosy, and upon his judgment he shall be separated. But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former color, the priest shall shut him up seven days. And the seventh day he shall look on him; and if the leprosy be grown no further, and hath not spread itself in the skin, he shall shut him up again another seven days. And on the seventh day he shall look on him, and if the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is but a scab; and the man shall wash his clothes, and shall be clean. But if the leprosy grow again, after he was seen by the priest and restored to cleanness, he shall be brought to him, and shall be condemned of uncleanness. If the stroke of the leprosy be in a man, he shall be brought to the priest, and he shall view him. And when there shall be a white color in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear: It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean, and shall not shut him up, because he is evidently unclean. But if the leprosy spring out, running about in the skin, and cover all the skin from the head to the feet, whatso-*

ever falleth under the sight of the eyes, the priest shall view him, and shall judge that the leprosy which he hath is very clean; because it is all turned into whiteness, and therefore the man shall be clean. But when the live flesh shall appear in him, then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean. For live flesh, if it be spotted with leprosy, is unclean. And if again it be turned into whiteness, and cover all the man, the priest shall view him, and shall judge him to be clean. When also there has been an ulcer in the flesh and the skin, and it hath been healed, and in place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest. And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white, he shall declare him unclean; for the plague of leprosy is broken out in the ulcer. But if the hair be of the former color, and the scar somewhat obscure, and be not lower than the flesh that is near it, he shall shut him up seven days. And if it spread, he shall judge him to have the leprosy. But if it stay in its place, it is but the scar of an ulcer, and the man shall be clean. The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar." Verses 25 to 28 describe this further to differentiate from the ulcer of a burn. Here for want of space we omit part of the Scriptural instruction and simply call attention to the remainder of the chapter in which is minutely described the mode of wearing clothes by the lepers and the form and manner of disinfection after recovery: *"And these are to be destroyed by fire with whatsoever they are in contact."* And Leviticus, xiv chapter, provides how the leper who is healed of leprosy is to undergo a course of cleansing, washing and shaving the hair of the whole body. And he is to live in a hut, not in the hut that he

used before he was healed, but a clean hut, for seven days, when again he shall shave and clean, after having washed his clothes a second time; then on the eighth day he may go to the tabernacle to make offerings. And we notice the precaution to prevent further contagion and infection, thereby exemplifying that they knew how to observe hygienic pophrylaxis in those times; and even in our advanced age and skill, in the main, we have but little to add to their regulations as to hygiene and isolation than they practiced in those times, considering our means. At least they made use of the fundamental parts. Allowing that there were from time to time spontaneous cures of leprosy, and others that were cured by therapeutic means, as may well be inferred from the foregoing passages, after early and long periods of treatment, others may have been of a mild form, or even of doubtful diagnosis, as may be taken from these passages of Holy Writ, in which the diagnosis of malignancy was doubtful. But there was no doubt of the incurability of advanced cases—cases which were gangrenous and deep, where caries of the bones had taken place. Where the phalanges dropped off, where the eyes, ears, nose, etc., were destroyed, human aid and skill was not known to heal them; and furthermore, at this stage, no physician even with our advanced medical and surgical skill, claims to be able to cure such cases, or even materially check the progress. A cure is practically impossible. And that the Hebrews knew and were capable of diagnosing, and knew that leprosy at this stage was incurable by any therapeutic means, is further demonstrated in 4 Kings, v:4-7. Naaman, general of the army of the King of Syria, went to his Lord and told Him what was said of the land of Israel. Whereupon *"the King of Syria commanded him to go."* And he went and brought a letter from his king stating that he might cure

his servant of leprosy, and when the king of Israel had read the letter *"he rent his garments,"* and said: *"Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy?"* Hence, only by a miracle it was then that leprosy was cured. True, we are more able to handle leprosy than the Israelites were in primitive ages. We know a great deal more about the malady, but we can do very little more in advanced cases; and we would in our day give vent to our astonishment if leprosy was instantly cured by a man, and would exclaim: *"Who is that man, that physician who can do so much more than has been done in all these years?"* The question of leprosy was viewed with such disagreeableness by the Israelites that the last thing to be entertained should be that any person should be accused of simulating leprosy, or to claim hysterical leprosy. The symptoms enumerated and described to justify the priests to declare one a leper, and that such a person had to be isolated from other people, were objective, and did not depend on pain, spasms, etc. The extreme precaution that was prescribed by the old law (Leviticus, xiii), and exercised by the priests, in prophylaxis and hygiene, and the instruction to the lay people, permit of no doubt that the cases quoted in Scripture were leprosy. The Israelites, and more especially their priests, know lepra; and should we admit that the diagnosis at times in the early stages was not always perfect, there would be no doubt in the more mature stage of the disease, when the ulcers, blindness, gangrene, caries, dropping off of the phalanges, etc., would take place. This opinion is concurred in by the medical authority. The priests had the authority when a patient was found with blisters, or a discoloration of the skin, or those who were suspected of leprosy, to shut them up for observation, to isolate such patients

from other people, until such time when the disease could be differentiated. But we have no reason to apprehend that, in the time of Christ, there was the slightest doubt of proper and correct diagnosis; otherwise the jealous and envious priests and Pharisees would certainly have done more than indignantly retreat, and plan ways and means by which they might destroy him. Christ's therapy does not only outstrip modern advanced skill, asepsis and antisepsis, but ignores them, and also of the prophylaxis of the old law, as well as any special treatment, there is not the least sign. And, finally, after all, there has been very little progress made in the way of specifics for the treatment of leprosy.

This should be so much more convincing to the people of this age, that the cures, as reported in the New Testament, were supernatural, and conclusive evidence (from what has been said) that they were performed for the purpose of proving (showing) to the people the Messianic mission of Jesus Christ.

St. Matthew, viii:1-4, St. Mark, i:40-43, and St. Luke, v:12-13, report the case of a leper, who, seeing Jesus, and falling on his face, besought Him, saying: *"Lord, if thou wilt, thou canst make me clean; and Jesus stretched forth His hand and touched him, saying:..I will, be thou cleansed; and immediately the leprosy departed from him."* Christ sent him to the priests to show himself and make his offering, as was commanded by the law of Moses. St. Luke, xvii:12-14, reports the remarkable cure of the ten men that were lepers, *"who stood afar off, and lifted up their voice, saying, Jesus, Master, have mercy on us,"* to whom Christ said, when He saw them: *"Go, show yourselves to the priests, and as they went, they were made clean."* Those were men who evidently *were.. declared.. lepers.. by ..the.. priests, ..and*

were near the city which Christ was about to enter, and were so diseased that they would not dare to come near, but cried *"from afar off."* The treatment of these men by Christ consisted in that He saw them and spoke to them the words: *"Go, show yourselves to the priests,"* and as they went they became well. There is nothing said to indicate the severity of these cases; but, evidently, they were so bad that they were judged lepers and were not permitted among other people; but even if they had been of the mildest form, would they be healed by simply being told to go and show themselves to the priests, by anything less than extraordinary power? The declaration that one affected with leprosy is healed, and that such a patient himself knows that all objective and subjective symptoms have disappeared, and that he feels well, in itself was not sufficient to free him from isolation. It was only the priests who were endowed with that power, and to those priests, the enemies of Christ, they were sent to be viewed and released by them from the bondage of leprosy, and we find no record that they were refused their freedom, and the priests do not protest; and furthermore, when Christ sends the message to St. John, confirms His messianic mission by referring to the cures of lepers and other sickness, as evidenced by St. Matthew, xi:5, and St. Luke, vii:22.

Resurrection of the Dead

The most remarkable of all miracles performed by Jesus Christ were those of raising the dead to life and health. And of those we will quote three which are mentioned in the New Testament. We are aware of the fact that there are writers and instructors who would have it that these were not genuine dead; that they were only in a cataleptic state or even in a state of coma, all of which, when all the circumstances are intelligently and impartially considered, fall by the wayside. In catalepsy we have prodromal symptoms, and it is not so difficult, even for the layman, to detect life or suspicion of life, and usually it is not difficult to detect the heart beat, and the changes of death do not appear, all of which will retard the relatives from a hasty burial, more especially so when it is of such importance as in the case of the only son of a widow, who does not wish to give him up for dead. Coma is another symptom which is claimed by them that may have been the reason for suspected death. But the same argument holds good here, only more so. And to conclude that Jesus should have accidentally come along when the condition of catalepsy or coma was at the point where the patient could be awakened, at each time, is rather amazing.

St. Luke, vii:12-15. It is said that when Jesus, with His disciples and a great multitude came nigh to the gate of the City of Naim, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her, indicating great respect for her family. *"Whom, when the Lord had seen, being moved with mercy towards her, he said, Weep not.*

And he came near and touched the bier: (*And they that carried it stood still*) *and He said, young man, I say to thee, arise. And he that was dead sat up, and began to speak. And He gave him to his mother.*"

It is true, Jesus with His disciples and a great multitude, came near the gate of this city just at the time when this procession came out with the dead man, and it need not have been an accidental incident, for we are told that all His deeds were for the purpose of instructing His disciples, and to prove by His wonders before the people that He is the Messiah. He would naturally do that which would be of the most convincing deed; and that this double procession was prearranged in the allwise ways of God need not be doubted, for He went to a new city to teach; and what better way could have been chosen?

The very fact that without going or sending there He would be enabled in His travels to arrange a coincidence of a man dying and the funeral procession of such a magnitude to meet another procession just at the gate of the city He was about to enter should be only another convincing evidence of His divine power. That a dead man, the only son of a much respected widow, followed by a multitude of friends to the place of burial, and Jesus on His travels accidentally meeting them at the entrance to the city, sees much lamentation and tribulation of the widowed mother, and her sympathetic friends, is moved with mercy for the mother, approaches the bier and touches it and commands the young man to arise, which command is immediately answered by his obedience, and arising, he begins to speak, and is turned over to his mother in presence of the great multitudes, who glorify God and report the wonder "*throughout all the country round about*," was certainly a convincing adventure, but

to us another instance where Christ shows Himself not as a physician, but that he performed the miracles to attract the faith of the people in His divine power.

St. Mark, v:35-43, reports the case of the daughter of the ruler of the synagogue, who had died, and when the ruler had been reminded by his people who had come from the ruler's house, that he should bother the master no farther, that his daughter had died, and Jesus, having heard the words that were spoken, said to the ruler of the synagogue: *"Fear not, only believe,"* and when He came to the house of the ruler of the synagogue He found many people weeping and wailing much. He said to them that she *"is not dead, but sleepeth, and they laughed Him to scorn."* And after entering the house, and the room in which she was lying, and taking her by the hand, He said to her: *"Damsel, I say to thee arise, and immediately the damsel rose up and walked: And she was twelve years old: and they were astonished with great astonishment, and He commanded something to be given her to eat."*

The most remarkable of the miracles wrought by Jesus Christ, insofar as are reported by the apostles and evangelists (His own excepted), is that of the resurrection of Lazarus, who had been *"buried four days,"* and was, as was the custom at that time, entombed in a sepulcher, which was made airtight; and in order to bring this case before the reader more vividly will give the full text as written by St. John, xi:39-: *"Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee that if thou believe thou shalt see the glory of God? They took therefore the stone away; and Jesus lifting up His eyes said: Father, I give thee thanks that thou hast*

heard me. And I know that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me. When He had said these things He cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go. Many therefore of the Jews *who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him. But some of them went to the Pharisees and told them the things that Jesus had done. The chief priests therefore and the Pharisees gathered a council and said: What do we? for this man doth many miracles. If we let Him alone so, all will believe in Him; and the Romans will come and take away our place and nation. From that day, therefore, they devised to put Him to death."*

This chapter is of great importance for all ages, but particularly so in our age, where so many think, or claim to believe, that Christ came to this world as a healer of the physical sick. It teaches plainly that Christ performed miracles; 1st, to prove that He was the Son of God; 2nd, that He was the promised Messiah. And more than that, in this chapter we have Christ's own version of the whole subject (of this volume), His own interpretation, His own explanation and reason for doing or performing the miracles, more plainly, if possible, than in any other chapter. In His own words which are: *"I know that Thou hearest Me always, but because of the people who are standing here I said it, that they may believe that Thou hast sent me."* That they believe in Him to be the Messiah, the Son of God: He heals the sick, the deformed, the blind, etc., and finally resurrects the dead (St. John, xi:42). Again: *"Neither hath this man sin-*

ned, nor his parents; but that the works of God should be made manifest in Him." (St. John, ix:3.) Far from any claim to replace the old practisions, without exaggeration, it may be said that the resurrections of the dead need not be considered in proving the extraordinary power of Christ. To any intelligent and impartial student the healing and manner of curing the sick, blind, lame, etc., as set forth in the New Testament, should be ample evidence that He performed them to prove His divine powers; and furthermore, from all the circumstances it should require no argument to demonstrate the reason for performing the miracles, much less should it appear to reason that they were performed and taught to be for the purpose of introducing a new therapeutic means of healing and alleviating suffering humanity from physical ills.

Miracles; Other Than Those of Healing

Thus far it has been our endeavor to show that the miraculous cures wrought by Jesus Christ, the attending circumstances, and the doctrine thereby conveyed, leads to the conclusion that the purpose of Christ in performing them was none other than to prove Himself the promised Messiah (Savior of mankind), and not for the purpose of changing the natural mode and practice of treating the sick.

Minding, however, the contention of those who would have Christ establish a system of healing by faith, spiritualism, suggestion, or what not, and allude to the extraordinary healing of the sick as quoted in Holy Writ as proof for their contention, it will not be out of place to quote a few miracles wrought by Him other than those of healing the sick.

When we read Holy Scripture and note what is said concerning the coming and life of Christ we are reminded of the fact that all is remarkable.

In many of the passages of the Old Testament we are told of His coming, of His remarkable career from the time of His birth to the time of His ascension, and of the establishment of His Kingdom on earth.

In the New Testament we are told of His birth, and the circumstances surrounding it; of the flight to Egypt, and the slaughter of the male infants by Herod; His return with His parents and His life at Nazareth; the remarkable incident in the temple at Jerusalem when He was twelve years of age.

The period from His twelfth to His thirteenth year constitutes what is generally known as the hidden life of Christ.

At the age of thirty He began to teach in public. Concerning Himself Jesus taught that He is the Son of God (*"I and the Father are one"*) and the promised Messiah; and He exacted faith of people in Him as the God-sent Messiah.

To this end, to elicit faith in Himself, He performed miracles, such that were absolutely impossible to be done without the help or power of God; otherwise the people will not believe Him, as He tells the ruler: *"Unless you see signs and wonders you believe not."* St. John, iv:48.

So at the marriage at Cana of Galilee He transformed water into wine, and manifested Himself as a Divine person to His disciples. St. John, ii:1-11. Jesus fed five thousand men, besides women and children, with five barley loaves and two fishes, and of the fragments twelve full baskets remained. St. Matthew, iv:17-21.

Christ foretells the destruction of the temple. St. Mark, xiii:2.

Jesus *"rebuked the wind and the rage of the water, and it ceased; and there was a calm."* St. Luke, viii:24.

Jesus walks upon the sea. St. John, vi:19.

At another time Jesus had compassion on the multitudes and said : *"Behold, they have now been with Me three days, and have nothing to eat. And if I shall send them away fasting to their home they will faint in the way, for some of them came from afar off."* Among them they had seven loaves and a few little fishes. After commanding the mulitude to sit down upon the ground He broke the bread, handing it to the disciples to lay before them that were there; also the fishes,"*And they did all eat and had their fill. And they took up seven bas-*

ketsful of what remained of the fragments: And they that did eat were four thousand men, besides women and children." St. Matthew, xv:32, St. Mark, viii:1-9. Christ foretells His passion. St. Luke, xviii:31-43.

Christ's resurrection and manifestation to His apostles. St. John, xx.

Jesus after His resurrection came and stood in the midst of His apostles, greeting them. St. Luke, xxiv:36.

Jesus appearing to the apostles and disciples after His passion by many proofs for forty days, appearing to them, speaking of the Kingdom of God, and eating together with them; and at the end of the forty days, and when He had finished His instructions, and while they looked on, *"He was raised up, and a cloud received him out of their sight."* Acts, i:1-11..

After considering the various phases of the most interesting cases of diseases cured by Jesus Christ, and a few other miracles wrought by Him, as recorded in Holy Writ, and having made a few appropriate comments thereon to show the object and purpose of same, we will now proceed to pay our respects to those claims and pretentions of which Christ is put down, incorrectly, however, as the author and teacher.

The Mind and Suggestion

That the mind has much influence over the organs of the body no physiologist will dispute, and properly used can have great influence over disease, or diseased conditions, as well as over those which are not diseased.

Depression of spirit causes biliousness; jealousy and anger poisons the blood and curdles a mother's milk; bad news will take away a voracious appetite; fright or fear paralyzes the heart, and whitens the hair; a sudden rage kills; a mother, it is said, screamed and fell dead at the sight of a dummy with a stick in hand, which her children had dressed up to frighten her for fun, and which she mistook for a burglar. Such and other cases could be cited by the score, all of which is reasonable!

In cases of illness a cheerful and hopeful face has a good influence; confidence and hope of getting well has a wholesome influence upon the sick; to cheer up a patient and have him do all he can to assist the digestive organs by mental impression often is of value. Therefore, suggestion may have some influence in certain cases and conditions.

Hysteria, which is a functional disease of the nervous system, associated with impaired will-power and increased impressionability.

Drunkenness and other vices acquired by habit are subject to suggestion and cultivation of the will-power. (In other words, can be in nearly all cases given up at any time by will).

But to claim that organically diseased conditions with broken cell-tissues can be influenced by mind is another question.

Tissue once lost cannot be restored by mind!

The tension of the nerves may be relaxed and thereby an acute neurology be affacted. A strained set of nerves may be relaxed by changing the state of mind, and so relieve the strain upon the tired nerves; but this change cannot be applied to tissue after pathological conditions have fully set in.

Tubercle bacilli and various other disease-producing elements cannot be affected by suggestion or mind any more than if applied to a bullet or other foreign substance that may be in man's tissue.

Or, what would the mind have to do with a kidney infiltrated with calculous deposits (gravel or stone), cirrhosis of the liver, and the various parasitic conditions, chronic uremea, etc.? In some cases, however, which had been brought about by worry, anger, dissipation, etc., may be so influenced, but the change then would not come about by mind, per se, but by a change of mind and a change of conditions; in other words, by the correction of the underlying cause.

Hence, correction of abnormal conditions and practices are the basis upon which mental influences become effective, and not to special gift, nor supernatural power.

Hypnotism

Hypnotism being of minor interest in our discussions, it will be merely mentioned in connection with the previous chapters, more particularly those concerning the miraculous cures wrought by Christ, and perchance relieve the to some extent prevailing belief that such treatments do or may have an influence with the physiological conditions and health of mankind.

The principal question is, will the hypnotist commanding a sick man to be well, thereby affect the disease?

There is no doubt he can demand the disease to leave the sick man, or command the sick man to be well; but to what purpose? He can tell the man who has but one eye or is blind, to see; but the blind man will remain blind! Or he can command an insane man to be sane, but will it come to pass? Emphatically no!

Hence hypnotism cannot affect disease. The blind man may be hypnotized, but when he comes to he will be a blind man as before; and so it is in all cases of physical disease.

Experiments have proven beyond all question that neither hypnotism nor suggestion has any effect upon the insane patient, due to pathological tissue changes. Hypnotism, therefore, absolutely cures no organic disease, and has no curative effect whatever on such patients. Lost tissue cannot be restored in that way.

It can only produce or influence an illusional belief for the moment, and may have an illusional and at best an anaesthetic effect, as would alcohol, morphine or

chloroform, which relieve pain temporarily, but do not cure in such cases.

All may be used as a beneficial treatment in certain cases, which will for want of space not be discussed further.

Recognizing the fact that neither hypnotism nor suggestion have curative effect on organic or real disease, the claim that the Biblical cures were not genuine, that the patients were under the influence of hynotism and suggestion are groundless; for it is well known that the effect of neither of them are lasting, and after all, if anyone so treated would awake, he would make himself known to the best effect.

If used by competent medical men in selected cases of psychic and nerve disorders there is a legitimate use for suggestive therapeutics; but that the improper or misuse of this may be harmful need not be further discussed.

Whether it be hypnotism or mesmerism, both of which are obtained by suggestion, neither should be attempted unless it be under the supervision of a competent physician, no more than that of administering ether or chloroform to anaesthetize a patient.

Two rival theories are held as to the general character of hypnosis. The Paris school, led by Charcot, hold that it is a pathological condition which can be induced only in patients already mentally diseased or having neuropathic tendencies. The Paris school of interpreters find three stages of progress in the hypnotic sleep: First, catalepsy, characterized by rigid fixity of the muscles in any position in which the limbs may be put by the experimenter, with great suggestibility on the side of consciousness, and anaesthesia in certain areas of the skin and in certain of the special senses; second, lethargy, in which consciousness seems to disappear entirely; the

subject cannot be aroused by any sense stimulation by eye, ear, skin, etc., and the body is flabby and pliable as in natural sleep; third, somnambulism, so called from its analogies to the ordinary sleep-walking condition to which many persons are subject. This last covers the phenomena of ordinary mesmeric exhibitions at which traveling mesmerists control persons before audiences and make them obey their commands. While other scientists properly deny these distinct stages as such they may yet be taken as representing extreme instances of the phenomena, and serve as points of departure for further discussion—which, however, we must decline for want of space.

The so-called Nancy school, on the other hand, led by Bernheim, deny the pathological character of hypnosis altogether, claiming that the hypnotic condition is nothing more than a special form of ordinary sleep, brought on artificially by suggestion. Suggestion, they say, is only an exaggeration of an influence to which all persons are normally subject. All the variations, stages, curious phenomena, etc., of the Paris school they say, can be explained by this *"suggestion"* hypothesis. The Nancy school, it seems, is completely victorious as far as the great mass of the facts are concerned.

As to the therapeutic value of hypnotism there have been many remarkable and sensational cases of cure of diseases reported, especially in France. That hysteria in all of its manifold manifestations has been relieved is by some admitted to be true, but that any organic, structural disease has ever been cured by a hypnotist is unproven. In the United States it is not regarded by the medical authorities as an agent of much therapeutic value, and is rarely employed by the regular profession.

IN SUGGESTION we have a class of phenomena, typified by the abrupt entrance from without into consciousness of an idea or image which becomes a part of the stream of thought and tends to produce the muscular and volitional effects which ordinarily follow upon its presence. One suggests a course of action to his friend, who may adopt it. Besides the fact of ideal suggestion there is what may be called physiological suggestion, covering the same class of phenemona in cases where the suggestion does not attain the standing of a conscious image, but remains subconscious.

It is called physiological, because the nervous process, as in all cases of very faint degrees of consciousness, is largely self-acting or reflex. By physioloical suggestion, therefore, is meant the bringing about of a reaction subconsciously by means of an extra organic stimulus.

The clearest examples of such suggestions occur in sleep. Words spoken to the sleeper are intelligently answered. Positions given to his limbs lead to others ordinarily associated with them; the sleeper defends himself, withdraws from danger, etc. The early developments of the child's consciousness proceeds largely by such suggestions. Before mental images are definitely formed and subject to association we find many motor reactions stimulated by such physiological suggestions from the environment. So we go on to food suggestions—suggestions of personalities, etc. To enter into all of them would require more than the alloted space in this little work.

Faith, Mind and Spiritual Healing

From history it is plain that we have the so-called wonderful healers, based upon Scriptural authority from the very time of the apostles to this age. Simon, Acts, viii:9-, may properly be styled the Father of all heretics in this respect.

The full name of this man was Simon Magus, who made his beginning at Samaria, where he had been a magician, seducing the people, giving out that he was some great one; to whom they all gave ear from the less to the greatest saying: *"This man is the power of God, which is called great."* And they were attentive to him, because for a long time he had bewitched them with his magical practices. But when Phillip came and preached of the Kingdom of God in the name (authority) of Jesus Christ, *"they were baptised, both men and women."*

Then Simon, with his keen eye to commercialism, seeing that his influence with the people was waning, had himself baptized, being astonished to see the signs and miracles which were done.

The apostles, St. Peter and St. John, who came to Samaria to confirm the Christians who had been baptized, and Simon, well understanding that the power must come by the authority of the apostles, offered them money, saying: *"Give me also this power, that on whomsoever I shall lay my hands he may receive the Holy Ghost."* But St. Peter said to him: *"Keep thy money to thyself to perish with thee. Because thou hast thought that the gift of God can be purchased with money."* Acts, viii:17-18.

Hence we see that the first heresy, that of mental healing and commercialism, was condemned by the Christian church, and that by the apostles themselves.

In the presence of Emperor Nero of Rome and a multitude of people, among whom was St. Peter, this Simon Magus attempted an ascension into heaven as a proof of his divinity, but at the prayer of St. Peter that *"God would put to confusion this blasphemer,"* he fell on the pavement, broke his bones and quickly expired.

This is vouched for by St. Cyril of Jerusalem, one of the most noted church fathers, and in several apocryephal writings.

Simon did as some do even in our time. He went on with his erroneous and charlatanic work, and in spite of knowing better, even at the peril of his life.

This man, as all others after him, had their followers in one form or another.

Therefore, after the tragic death of Simon we have as his successor one Menander, with a close following by one Dositheus, who claimed to be the Messias. Hence, we see that even during the apostolic times commercialism was the basis of faith-healing, and was practiced by the charlatans, who also resorted to this pernicious practice.

A little later we find them under various names and claims, all pretending to base their claims on Biblical authority, more or less as the exclusive discoverers of their respective sects or creeds, as is the case in our day.

During the latter half of the first century of the Christian era we find gnosticism, a sect, or various sects, of mind and spiritual healing, as they are pleased to call the farce, which was also put under ban by the Christian church at that time as now; which again would show that

the claims of present day so-called healers reverting back to practice of Christ and the early Christians for authority is not true.

This early Gnosticism did not remain as one sect very long. The rivalry for honor, supremacy and greed was soon rampant, and new discoveries and claimants would spring up from time to time, and then came the different forms of Gnosticism.

The early Gnostics distinguished three classes of human beings: First, the spiritual; second, the physical; and third, the material. They taught that the spiritual are capable of the highest knowledge, the physical of faith alone, and the material are to be hopelessly and completely in the power of matter.

To discuss the various forms and teachings of Gnosticism would require more than the allotted space of this volume, and would be of little value to the reader.

Spiritualism and magnetism are too well known to be given much attention, but may be classed as forms of Gnosticism.

Superstitious practices are almost as old as the world itself. Just as there is no nation, tribe or clan but believes in a deity, and has at least some semblance of religious worship, so, too, superstition has its adherents among all classes of men the wide world over.

Superstition has followed religion like a grotesque shadow, which, though not always noticeable, will nevertheless show itself again and again.

The oldest civilized nations, the Phoenicians and Egyptians, had their sorcerers, magieras, and wonderful healers. The Greeks and Romans believed in oracles, the black art, and angiers, and who does not know of the

medicine man among the Indians of our own country, who, by incantations and prayers, sought to relieve their suffering fellowman.

Leaving the early Gnosticism, and considering those of our time, we find one and all are more or less dovetailed into the ancient Gnosticisms.

Dowieism

Dowieism, already on the verge of decay or disbandment, has a passing interest, because it is one of the latest faith-cure sects, and at one time had a large number of followers.

The founder of this sect, John Alexander Dowie, made his appearance in Chicago during the world's fair of 1893, and it was during this occasion that these words came to him like an inspiration: *"They shall lay hands on the sick, and they shall recover."*

The World's Fair being in progress he found an excellent opportunity to get himself into business.

Through the assistance of his friends, who were at that time under his influence, he succeeded in opening a small tabernacle near the entrance to the fair grounds, and he began operations, alongside of other circus features of the exposition, and outdid them all in drawing crowds of the credulous, and making them pay dearly for their credulity. This is evident in view of the fact that at this time he was a poor man, and in ten years later had amassed a fortune of about twenty millions.

The main point in Mr. Dowie's doctrine is in that he claimed to possess the power of healing in a marked degree as a special gift of God. Divine healing, he said, is opposed by diabolical counterfeits. Among the counterfeits are Christian Science, falsely so-called, mind healing, spiritualism, and trans-evangelism. He claimed that all other ministers refuse to believe in Divine healing in answer to prayer, and that he alone advocated this doctrine. Though this is not true, yet he had the faculty

to make his credulous hearers believe him to such an extent that they readily turned over to him their cash, houses and business and all (it seems incredible)! Mr. Dowie was, as all such others, a healer for the money there was in it.

Investigation will convince any unbiased mind that all self-styled healers were fond of the filthy lucre.

It is hardly worth the while to enter into detail with regard to Elijah II.'s reputation as a healer; but to show the ridiculousness of it all, and with what avarice the business is done, and how some so-called intelligent people are taken in, Dr. S. S. Hansen, formerly of Chicago, reports a case which came under his personal observation and knowledge wherein Mr. Dowie absolutely failed to effect a cure, though he obtained the money. A poor minister brought his sick son to Mr. Dowie and asked him to lay his hands upon him. This Mr. Dowie refused to do until he would receive $100.00. The minister had only a cow worth $60.00. He sold the cow and borrowed $40.00 to make up the $100.00, which Dowie pocketed. The promised cure of the boy failed. This is only one of the many instances of like character of which the doctor has personal knowledge.

The above is only one of the many cases that show how ridiculous the claims of *"divine healing"* are.

People are misled by smooth, suggestive talks and claims, and the astonishing part of it all is that so many are duped—and fail to see it.

Theosophy

This so-called scientific cult, or Gnosis, might be ignored as not pertaining to our subject, inasmuch as its adherents have not yet expressly taken up healing the sick.

But as the physician is interested in natural physiology and biology, and as some teachers of the higher classics in some of our high schools advocate theosophical doctrines (though these same doctrines have neither a scientific nor a sound logical basis), we cannot pass over in silence a cult which in our belief has a tendency to undermine the very foundation of science, both of the physiological and biological order, and even of positive revelation itself.

The superstitious and phantastic teachings of Buddhism and Hindooism form the nucleus of theosophy.

Whatever little Christianity it contains was added by its earliest exponents, who lived at a time when Christianity had been established.

The doctrines of theosophy are at variance with the doctrines of the Christian church.

Theosophists assume to teach the knowledge of the laws governing the evolution of the universe, of man and his reincarnation.

They speak of various stages and planes that man has undergone and will undergo in a manner that is directly opposed to the established conclusions of scientific research, and the universal experience of mankind.

The present interest in theosophy in the United States dates back to 1875 A. D., when Helena B. Blavatsky, author of "The Seacset Doctrine," "The Synthesis of

Science, Religion and Philosophy," "The Voice of Science," "Isis Unsealed, a Master Key to the Mysteries of Ancient and Modern Science," with Henry S. Olcott, William Q. Judge and several others formed the Theosophical Society in New York. Selling books is one of the main objects of the society, as can be seen from the above list, which has long since increased to many more.

It is claimed by them that the sect owes its origin to Ammonius Saccus, a Greek philosopher, born in Alexandria, 193 A. D., founder of the school called Neo-Platonic. Though born of Christian parents, he went over to paganism, and held that the philosophy of Aristotle is substantially the same as that of Plato. Ammonius Saccas died about 241 A. D. Whether or not there is a semblance to true philosophy in their doctrines must be relegated to the philosophers to determine.

But the various divisions into which they would place the planes or stages of mankind, purporting marks of wisdom, such as Karama, Buddhi, Manas, Kaerma-Manas, Kaerma and more such or similar, though merely a scheme to attract ignorant and superstitious people in by-gone ages, cannot arouse much attention and admiration among the truly educated of our own times.

It is too phantastic and ridiculous for the educated, and too confusing for the non-literary everyday man.

Theosophy can only make propaganda among the half-educated who seek to be classed among the learned—but have neither the brains nor the thorough schooling of the latter.

The heart of the wise seeketh instruction; and the mouth of fools feedeth on foolishness.—Prov. xv: 14.

Eddyism

The history of this sect is too well known to lose words or space in bringing it to the reader at this time.

Suffice it to say that it is a well auhenticated fact that Mrs. Eddy's motive in this movement was the same as those before her. She had a preceptor, or more than one, to copy from, in particular a man by name of Quinby, who treated her in his way of suggestion for some real or imaginary ills, in whose treatment (as many others did since), she saw at first where she could easily and probably to her mind, respectably earn a few dollars, and later become rich and popular.

And so was founded the most clever of all deceptions in our day (without dispute or fear of successful contradiction), however, is what we may properly term the American Gnosis, Christian Science, so-called; an agglomeration of all heresies, and that in the face of what is termed *"the century of enlightenment and education."*

Christian Science is a conglomeration of assertions contrary to all reason and science—a negation of all Christian doctrine without any solid basis on Holy Scripture.

How it is that men and women who otherwise seem to have some knowledge of natural science, literature and the Bible can be found to assent to such a doctrine is difficult to understand.

It is plain that the foundress has used essentially the same method to advocate and market her doctrines as other founders of healing, etc., have made use of.

Though Mrs. Eddy's teachings are certainly not the teachings of Holy Writ, many people were quick to discover that the new religion afforded polite and easy ways to make money. The foundress says as much in an unguarded moment.

"That in former times of Christian Science among thousands of my followers there were but few well-to-do. Today the Scientists are not in want, and their stately condition was acquired by healing the people." One of her communications in 1897.

Therefore the great army of book agents and healers, nearly all members of the Eddy religion, want to be healers, and thereby make an easy living.

The fundamental principle of the creed is commercialism.

Commercial ism is the characteristic mark of everything pertaining to Christian Science.

The fact that Mrs. Eddy as a religious foundress has acquired an enormous fortune remains undisputed, and whatever Mrs. Eddy took in hand as pertaining to Christian Science was always done with the keenest commercialistic end in view.

This cannot be successfully denied. This religious sect has not done anything for charity, and socially does not believe in Christ's counsel: *"Go sell what thou hast and give to the poor."*

A glance at the price list of Christian Science books gives a person an idea what an immense profit is realized from their sale.

Every member of the sect is taxed at least $1.00 per annum as a poll tax (besides other things that come up).

The first seven years of the Massachusetts Metaphysical College was to Mrs. Eddy a veritable mint. The pay exacted for extra courses were exorbitant. The sale

of her works on Christian Science netted her a neat sum. Each healer must at least have one copy of the text-book—"Science and Health," or she or he will not receive the commission to act as a healer.

Christian Science owes its growth to this, that every man or woman who becomes a healer does so for the money there is in it, and in order to have as large as possible a field for operation becomes a missionary for the sect.

PRICE LIST OF BOOKS

As printed in Christian Science Sentinel, April 1908:

Science and Health, cloth bound, 700 pp.	$3.18
Science and Health, leather bound, 700 pp.	4.00
Science and Health, Levant d. c. l. l. r. corner.	6.00
Concordance to Science and Health, cloth, 595 pp.	5.00
Miscellaneous Writings, 471 pp., cloth.	2.25
Miscellaneous Writings, 471 pp. moracco.	4.00
Miscellaneous Writings, Levant, leather.	5.00
Christ and Christians, illustrated.	3.00
Unity of Good, 80 pages	.55
Unity of Good, 80 pages, leather (pocket)	1.00
Retrospection and Inspection, 120 pages, cloth.	1.06
Pulpit and Press, 132 pages.	1.06

And several others at about one cent per page, all of which are made of medium price material and style of workmanship, hence on about as cheap basis as such books can be published. The force of the enthusiasm is money.

There is no objection for anyone to get up a scheme for making money, provided it be done in an honest way. Not only is Christian Science a scheme to deceive people, and an attempt to reform Christ's church, and the (moral) teaching of Christianity, but it scoffs at physiology and therapeutics, and is a veritable negation of

same, as appears from page 48, "Science and Health," 1904, where she says: *"When the sick recovers by the use of drugs it is the law of general belief culminating in individual faith which heals; and according to this faith will the effect be. Even when you take away the individual confidence in the drug you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and nurse equip the medicine with their faith, and the beliefs that are in the majority rule."*

Again, on page 392: *"Have no fears that matter can ache, swell, and be inflamed, from a law of any kind, when it is self evident that matter can have no pain or inflammation, your body would suffer no more from tension or wounds than the trunk of a tree which you gash, or the electric wire which you stretch, were it not for mortal mind. Man is never sick, for mind is not sick, and matter cannot be."*

This would mean that you can cut a gash into the trunk of a man as in that of a tree; cut off a limb, a finger, hand, arm, etc., and the spirit will take care of the man of faith.

Again on page 176 she says: *"Rightly understood, instead of possessing a sentient, material form, man has a sensationless body."*

Again on page 133 she says: *"Children should be taught the truth cure."* Yes, tell your babe, you have no colic, your child you have no cramps, or diphtheria. What has been the experience?

It seems hardly worth time to ponder over the failures and mistreatments of the numerous attempts to cure diseases by the so-called Christian Science healers. The failures, mistreatments, malpractice, more properly called, are too numerous to be counted. (The records are full of them in most every vicinity of their labor).

Since their creed does not acknowledge the reality of disease, the Christian Science healer does not diagnose any given case of sickness, nor trouble himself as to the cause of the disease. As a result patients suffering from ordinary diseases which could in early stages be relieved, and perfectly cured by ordinary and proper means, are allowed to suffer and die; epidemics are allowed to take their course, and thereby the health of the entire community is imperiled.

By way of illustration take the following: A man, Mr. M., became ill, suffering from autointoxication (appendicitis), caused by impaction. It was a mild case, for the first three or four days; then it became worse; but no physician was called until the sufferer was moribound (in a dying state), in order to have some one authorized with power to sign a death certificate.

Miss B. was attacked with appendicitis, pain intense. The science doctor (healer) called, no physician is permitted to come in. Pain continues to increase, becomes excruciating until death relieves the scene.

There is an epidemic of diphtheria, a child 8 years old, gets a sore throat, a severe case of diphtheria, according to the Science doctor (healer) ; the child drinks water gargles and finally gets well. The case is heralded abroad as a miraculous cure.

It is well known to many that nature often helps itself; even in cases of diphtheria, when no special treatment has been resorted to, the sick person may, and, as a matter of fact, does recover. No wonder, then, that healers may point to actual cures wrought; but if the healers had not had these cases under treatment the cure would have been effected nevertheless.

Cases of tumor are also reported to have been miraculously cured. Now, how do they know what kind of a

tumor it was? Well, the doctor said she must have an operation performed. Who does not know of women who have had tumors which were after a time absorbed, and others which finally broke and disappeared without the aid of Christian Science? The author can cite several such cases which were advertised as miraculous cures. Where is the physician of a few years' practice who does not know several such cases?

The following is a case which came under the author's personal observation. A woman, Mrs. D., 28 years of age, had given birth to four healthy children; later on a tumor began to manifest itself which continued to increase for eight months, at which time the author was called (at about midnight), and on his arrival found the tumor had broken and was discharging a watery fluid, after which nothing further could be found of the tumor, and the lady today is in good health. There was no miracle about this.

The claim of curing consumption is ridiculous. The author will venture to say that every case the healers treat, when it really is tuberculosis, if he remains long enough, dies on their hands. Every case that went into their hands known to the author died. And every physician will have the same story to tell. There is absolutely not one cure of tuberculosis that is reliably on record that was cured by Christian Science.

By permission the author reports two parallel cases of carcinoma of the rectum, as reported by Dr. J. R. Pennington of Chicago. A man 48 years of age, apparently healthy, robust and vigorous; the second, a woman 69 years of age, weak, emaciated and hardly able to withstand a surgical operation.

The man dictated what should be done for his condition. The woman said: Doctor, I am in your hands and

trust to you; do the very best for me, and I will be satisfied. He pinned his faith to Christian Science; she pinned hers to her doctor. He spent the last year of his life in a most miserable and wretched condition, a condition appalling and pitiful to behold. The lady suffered no inconveniences from the operation, and has spent the past year of her life enjoying the very best of health, happiness and pleasure.

Who has not read the sad report from Illinois of two children who were playing in the yard of one of the families, and had found some rough-on-rats, both eating of it, both became ill; one a child of Scientists, the other not. In the latter case the doctor was hastily called, and relieved the child of the poison, and in four days this child attended the funeral of the former. What could you call this but criminal neglect, if not worse.

It is very strange, but many of the so-called healed by Christian Science claim to be cured and are not. Many practitioners can give glaring testimonials, and so also the author.

One of the lady healers, for example, probably was in her early days a sufferer from female troubles, as it is called by them, and was cured, but every month that same woman, now a healer of prominence, must go to bed for twelve to thirty-six hours, and the before and after illness is as much as possible suppressed. No pain, of course. Oh, no! It seems a clear case of chronic dysmenorrhea, of course, but the incentive of having been so miraculously cured, and having become a healer is all-sufficient for the great testimonials of what Christian Science did for her, and many others who so testify.

First Church of Christ, Scientist

This church has been organized and is supposed to be conducted or managed by a board of trustees, consisting of five men, who are selected, appointed or elected by Mrs. Mary Baker G. Eddy, and as the Church Manual for 1908 shows have adopted a set of Rules or By-Laws under which the church is governed, from which the following is an abstract of such of the Rules and By-Laws which seem of a general interest to the readers of this volume and is headed:

TENETS OF THE MOTHER CHURCH.

The First Church of Christ, Scientist, and is organized and officered as follows:

Rev. Mary Baker G. Eddy, Pastor Emeritus.

A President, Secretary, Treasurer and two Readers. Their actions are absolutely subject to her approval in all things and respects concerning affairs of the church, as shown by Article I, Section 7 of the by-laws.

"No Boards of Trustees nor Syndicates shall ever be formed by or between the members of this church, or shall exist in the mother church, except the Trusteeships be constituted by the Pastor Emeritus."

Section 5, same article, provides that:

"The Christian Science Board of Directors shall consist of five members. They shall fill a vacancy occurring on the Board after the candidate is approved by the Pastor Emeritus; a majority vote or the request of Mrs. Eddy shall dismiss a member. Members shall neither report the discussions of this Board, nor those with Mrs. Eddy."

Article VII., Section 1: *"To become a member of the Mother Church, the First Church of Christ, Scientist,*

in Boston, Mass., the applicant must be a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science text-book, Science and Health, with Key to the Scriptures, by Rev. Mary Baker G. Eddy. The Bible, together with Science and Health and other works by Mrs. Eddy, shall be his only text-books for self-instruction in Christian Science, and for teaching and practicing metaphysical healing."

Section 2. *"This church will receive a member of another Church of Christian Science, but not of a church from a different denomination until that membership is dissolved."*

Section 3. *"Children who have arrived at the age of twelve years, who are approved, and whose applications are countersigned by one of Mrs. Eddy's loyal students, by an Executive Member, a Director, or by a student of the Board of Education, may be admitted to membership with the Mother Church."*

Article X, Section 1. *"Every member of the Mother Church shall pay annually a per capita tax of not less than one dollar, which shall be forwarded each year to the Church Treasurer."*

Section 2. *"It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church."*

Section 3. *"If a member of the church has a patient whom he does not heal, and whose case he cannot fully diagnose, he may consult with an M. D. on the anatomy involved, and it shall be the privilege of a Christian Scientist to confer with an M. D. on ontology, the science of being."*

Article XI, Section 2. *"A full member or a probationary member, who has been excommunicated once, and*

who afterwards, when sufficient time has elapsed thoroughly to test his sincerity, gives due evidence of having genuinely repented and of being radically reformed, shall be eligible to probationary membership upon a unanimous vote of Christian Science Board of Directors."

Section 3. *"If a member has been twice notified of his excommunication he shall not again be received into this church."*

ARTICLE XXVI.

Section 17. *"If a member of the Mother Church of Christ, Scientist, or a member of a branch of this church, break the rules of its tenets as to unjust and unmerciful conduct, on complaint of Mrs. Eddy, our Pastor Emeritus, and his complaint being found valid, his or her name shall be erased from the Mother Church and the branch church's list of membership, and the offender shall not be received into the Mother Church or a branch church for twelve years."*

ARTICLE XXVIII.

Section 8. *"A branch church of the First Church of Christ, Scientist, Boston, Mass., shall not be organized with less than sixteen Christian Scientists, four of whom are members of the Mother Church. This membership shall include at least one active practitioner, whose card is published in the list of practitioners in The Christian Science Journal."*

ARTICLE XXXVI.

Section 3. *"If the author of the Christian Science* text-book call on this Board (board of trustees), for *household help or a handmaid, the Board shall immediately appoint a proper member of this church therefor, and the appointee shall go immediately in obedience to the call."*

"He that loveth father or mother more than Me is not worthy of Me." Matthew, 10:37.

ARTICLE XLII.

Section 3. *"No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker G. Eddy, the author of our text-book, Science and Health."*

APPLICATION FORMS FOR MEMBERSHIP

Are of two kinds and are numbered 1 and 2. *"The first for those who have been taught by a loyal student, who has taken a degree at the Massachusetts Metaphysical College, or by one who has passed an examination by the Board of Education, and the other, or No. 2, is for an applicant for membership who has not been taught by such authorities, but both forms are headed with the prerogative, as one who is not a member of any church, except a branch Church of Christ, Scientist, who loves Christian Science and reads understandingly the Bible and Science and Health, with Key to the Scriptures, by Reverend Mary Baker G. Eddy, and other works by this author, and is Christianly qualified and can enter into full fellowship witht the Tenets and Rules of the First Church of Christ, Scientist, in Boston, Mass., is eligible to membership."* Her declaration following:

To The First Church of Christ, Scientist, in Boston, Mass.:

William B. Johnson, C. S. D., Clerk.

"I hereby make application for membership, and subscribe to the Tenets and By-Laws of the Church. I have not studied Christian Science with a teacher, and am not a member of any church excepting, etc."

Yours in Truth and Love.

Signature.

Then follows the blank to be filled out by member who countersigns the same, recommending him to become a member, in the usual form.

There may be no importance attached to those By-Laws and Formulas in our discussions, except that it is shown that they do business in a business way, just as other societies, only much more autocratic. It has not been claimed that a member could not be reinstated to the Christian fold. Her authority is absolute. There is no other.

Quotations from Science and Health With Comments

Christian Science being the most widely and best known system of so-called mind-healing of the present day, we deem it proper to give the subject some consideration by presenting such of its claims and doctrines that are looked upon as its fundamental principles and characteristics.

Our comments will serve to elucidate whatever in them is not quite clear.

Some readers may hold that Mrs. Eddy's writings are, as has been frequently said, of no moment, and only tend to show that Christian Science, so-called, is neither Christian doctrine nor a science, nor common sense.

While this is no doubt true, it is also true that many otherwise fairly intelligent and fairly well-read people are attracted to this cult, and whether from lack of proper investigation or under the spell of some magnetic influence accept its teachings as Divinely revealed truths.

Barnum's paraphrase of the old latin saying: *"Mundus vult decipi ergo decipiatur"*—The people want to be humbugged!—should, however, not apply to those who seek aid for bodily ills; nor those who aim to save their soul.

"Ye shall know the truth, and the truth shall make you free." —John viii:32.

Holy Scripture, good in itself, is ill understood and misinterpreted by those who believe their own judgment rather than the authorized teacher of Christ's doctrine.

"There is nothing either good or bad, but thinking makes it so." —Shakespeare.

"I, I, I, I itself, I.
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I *Anonymous."*
P. III.

The above reads like a riddle, but as a key to the Scriptures it does not fit.

"In the year 1866 *I discovered the science of metaphysical healing, and named it Christian Science.*

"God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute principle of scientific mind?healing." (p. 1.)

Behold a woman thrice married proclaiming herself as the instrument in the hands of God to re-establish the Church of Jesus Christ! (Which He had not been able to establish on a lasting and equitable basis nineteen centuries ago.)

When there is question of self-adulation this divorsee should be accorded the palm!

"No analogy exists between the vague hypotheses of Agnosticism, Pantheism, Theosophy, Spiritualism or Millenarism and the demonstrable truths of Christian Science." (p. 5.)

Mrs. Eddy has not adhered to any of them, but, in the main, followed the first, with some deductions from nearly all the others, with such further additions as seemed to fit her scheme!

As regards inconsistency of doctrines Eddyism undoubtedly overtops them all.

"Is there more than one school of Christian Science?

Christian Science is indivisible. Those who depart from this method forfeit their claims to belonging to its school, and become simply adherents of the Socratic, the

Platonic, the Spencerian, or some other so-called school, by which is meant that they adopt and adhere to some particular system of human opinion." (p. 6.)

Her's, of course, is not human opinion!

We have her own word for it. Only this and nothing more!

"Our Master said to every follower, Go ye into all the world; heal the sick, and preach the Gospel to the poor!" (p. 32.)

If she believes that the above is the teaching of Christ (the text, however, is not correctly quoted), why does she claim to be the sole discoverer and authority for mind-healing?

If she had a Divine commission to teach the truth she would, of course, have to abandon mind-healing, which again would be equivalent to giving up a lucrative practice and profession (book selling).

"There is no pain in truth, and no truth in pain; no nerve in mind, and no mind in nerve; no matter in mind, and no mind in matter; no matter in good, and no good in matter." (p. 7.)

"God created the heaven and the earth. God called the dry land earth, and the gathering together of the waters He called seas." (Matter of course), and "God saw that it was good." Genesis, i:10.

Mrs. Eddy refers to the Scriptures quite lavishly, but pays no attention to the texts that contradict her.

"It is plain that God does not employ drugs or hygiene, or provide them for human use; else Jesus also would have recommended and employed them in His healing." (p. 36.)

Jesus came into this world not as a physician to heal the physically ill, but as the Messias. When curing the sick He used a Divine power essentially His own to prove

that He is the Son of God, who had all power in whom the people should believe, and whose teaching was to be the rule of their lives.

Jesus did not disapprove of the natural means for healing the sick; never criticised the physician, but, in many instances, approvingly alluded to him.

Thus, e. g., in the parable of the man who fell among the robbers, St. Luke, x:30-35, where the good Samaritan is praised for pouring oil and wine (medicine) into the wounds of the wounded man, *"Go and do thou in like manner."* See also Genesis, L:2; Exodus, xii:19; Ecclesiasticus, xxxviii:1-7, and 11 to 15, and other quotations.

"The author has cured what is termed organic diseases as readily as she has cured purely functional diseases, and with no means but mind." (p. 43.)

Mrs. Eddy being utterly incapable of diagnosing disease, not even believing that man is subject to disease, would naturally base her diagnosis upon that which the patients made. Is a patient's diagnosis of his own case reliable?

According to her own statements Mrs. Eddy does not know one disease from another, much less the degree of disease, nor whether there is a disease at all, nor whether patients are cured.

"The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the God of Medicine." (p. 51.)

If Mrs. Eddy was a Bible student and wanted to tell the truth she would not be capable to make such an assertion.

"Mortal mind confers the only power a drug can possess." (p. 51.)

Let Mrs. Eddy swallow two ounces of carbolic acid and firmly believe it has no effect on her. But the old lady is wise enough not to take the risk.

"Disease is a belief—a latent illusion of mortal mind." (p. 61.)

A sufferer from acute rheumatism need not be told that the author must have labored under an illusion when writing the above quotation.

"There can be no healing except by mind." (p. 62.)

What a bright mind it must be that can believe it.

"The fundamental error lies in the supposition that man is a material outgrowth, and that the cognizance of good or evil, which he has through the bodily senses, constitute his happiness or misery." (p. 64.)

Place yourself in the position of the man who discovers and realizes that he has contracted leprosy, and must from now on be separated from his kin and friends for the remainder of his life.

"No more sympathy exists between the flesh and spirit than between Christ and Belial." (p. 64.)

A man is struck by lightning, the spirit leaves the body.

If there was no sympathy between the spirit and the flesh, why is that body now lifeless?

Flesh and spirit are most intimately united, more so than bridegroom and bride. When a thorn pricks the skin the mind is concerned with the removal of that thorn, and yet, says Mrs. Eddy, flesh and spirit have no sympathy for one another.

"Disease is in mortal mind only." (p. 67.)

How about a carious and infected tooth with exposed nerve? Answer, please!

"Belief is all that ever enables a drug to cure mortal ailments." (p. 67.)

If this were true how would you account for the quality in the drug that kills the tape-worm? What has the mind—? of the parasite to do with the drug?

"When there are fewer doctors, and less thought is given to sanitary subjects, there will be better constitutions, and less disease." (p. 67.)

The marvelous mind that reveals those phenomena. How much thought shall be given to sanitation? Shall there be no pure food laws? Meat inspection? Pest-houses or even sewerage?

"The primitive custom of taking no thought about food, left the stomach and bowels free to act in obedience to nature, and gave the Gospel a chance to be seen in its glorious effects. A ghastly array of disease was not paraded before the imagination." (p. 68 and 69.)

How does she know this? When did that primitive custom exist? and what were the causes of the diseases which Christ healed? Why did St. Paul recommend that Timothy should take something for his stomach's sake?

"Science can heal the sick who are absent from their healer, as well as the present, since space is no obstacle to mind." (p. 71.)

If that be so, why, then, do our Christian Scientists in the United States not heal the lepers of Malakai? If they can annihilate space to such an extent there should be no difficulty in doing so.

A young woman, who is a so-called Christian Scientist, had observed with a growing pity a cripple who passed her house daily. His efforts to walk were so evidently painful that she determined to try the *"absent treatment"* on him.

After the first few days of her self-imposed task she thought she noticed signs of improvement, and one day

he appeared without his crutch and walked with hardly a limp. She was so overjoyed that she rushed to the street, seized the man's hand, and said: *"My dear friend, you must excuse me, but I cannot refrain from rejoicing with you over your cure. I have used faithfully the 'absent treatment' for your infirmity, and I cannot tell you how happy I am to see by your walk that you have recovered."* When the man rallied from the bewildering effect of this sudden outburst *"of present treatment,"* he replied: *"Thank ye kindly, ma'am, for your interest in me. I don't suppose it has hurt me any. But I may just as well say I have just got a new wooden leg with rubber foot, and it works splendid, ma'am. The other old woodfoot thing always did make me limp."*

"I never believe in receiving certificates or presenting testimonials of cures." (p. 86.)

It strikes a person as strange to find the very thing condemned, a testimonial on page 86, and many more throughout her writings.

"One disease is no more real that another. All disease is the result of education, and can carry its ill-effect no further than mortal mind maps out its way." (p. 69.)

This declaration is evidently based on a lack of knowledge on the part of the author. No intelligent person of ordinary experience would give this a second thought.

"Nerves are not the source of pain or pleasure." (p. 107.)

Who claims that they are? Apply a hot iron to the nerves and be convinced by experience.

"What is termed matter, being unintelligent, cannot says, I suffer, I die, I am sick, or I am well." (p. 106.)

St. Paul says he suffered; Christ suffered.

Place a grain of sand or splinter under the eyelid, stick a pin into the quick of the finger nail and try your demonstrations.

"Sound is a mental impression made on human belief." (p. 109.)

She should have had a high school course in physiology, so that she would at least know something about sound.

"Man is neither young nor old." (p. 140.)

We use the word age in its relative and not in its absolute meaning.

This ought to appeal to every old bachelor and old maid.

"Matter has no more sense as mortal man than it has as a tree." (p. 146.)

What becomes of a mortal man when a tree falls on his head?

"Instinct is better than misguided reason, as even nature declares." (p. 116.)

One word of truth at last; for instinctively, the horse when ill gnaws bark from the tree, or wood from the manger, goes to the clay knoll and licks dust. The dog, when he has tape-worm, eats artemisia or mugworst, weeds that he is not known to eat at any other time. When he is wounded he cleanses the wound with his teeth, and licks it with his tongue. Instinctively he uses the same remedy on the wound of his master.

The bee is a clean hygienic insect. Instinct impels it to store up food, to provide for its larva with the necessary polen; a cat, when sick in the stomach, eats grass, which irritates and acts as an emetic, and so relieves the nauseau and pain. Catnip is another weed she makes use of.

A trout elects to lie in a dark, shady pool, and quickly takes on somber hues in harmony with his environments. He passes out into the sunny riffles and becomes bright again.

"Children should be taught the truth-cure among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness." (p. 133.)

What about infants and their needs and pains? Are they, too, to be taught not to heed cold, wet and dangers of any kind?

"Had Jesus believed that Lazarus had lived or died in his body He would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it." (p. 241.)

This can only be the conclusion of one who denies the power of Jesus Christ to resurrect the dead to life. Yet Mrs. Eddy lays claim to the title of a Christian.

"Anciently those apostles who were Jesus' students, as well as Paul, who was not one of His students healed." (p. 289.)

The apostles and St. Paul preached Christ crucified, and His doctrine, but nowhere did they nor St. Paul write to their appointees that they should heal the sick. Although Holy Scripture tells us—Acts, xxviii, 8 to 10—that St. Paul came on an island which was called Melita, inhabited by barbarians, where he was bitten by a viper, so that the inhabitants expected him to die, but was not injured, and later healed the sick father of Publius. who lay sick with fever and flux, and other sick that were presented were healed by him.

God performed these miraculous cures through St. Paul, so that those barbarous people might recognize in

him a messenger of Christ and be gained over to Christianity.

When Christianity had been established in the world miracles were of less frequent occurrence.

The gift of working miracles is a gift of God, and only to whom *"God wills the power is given."* But real miracles are only performed in the intent of truth (as even Simon, the magician, understood it). Acts, viii:18 and 19.

Not only did St. Paul not teach the science of healing, but sought medical aid for himself when he was detained at Galacia on account of sickness. The eminent physician, Luke, was called to administer to him, having thus made his acquaintance. Later Luke associated himself with St. Paul, and he became one of the evangelists.

St. Paul did not profess to be a healer of the physical sick, as has been stated before, and did not criticise the physician nor his work, but as will be noted from his writings the physicians were esteemed by him as by all other men of God.

In the epistle to the Colossians, iv:14, reference is made to St. Luke as the *"most dear physician."*

That St. Paul did not make a practice of healing the sick is again shown by his own words when he reports that he left Trophemus sick at Miletus. 2 Timothy, iv:20.

We also find recorded in Holy Writ that St. Peter healed the cripple who was begging at the temple, but nowhere does he in his writings teach that his followers should do so. Compare Acts, iii:1-8.

"Medical theories virtually admit the nothingness of hallucination, even while treating them as diseases." (p. 293.)

Hallucinations may be found in persons not insane, but indicate a disordered state of the brain.

Physicians do not treat hallucination with medicine, but by suggestion.

"All forms of disease are delusions." (p. 294.)

If all forms of disease are delusions, then health is a delusion also.

"He who is ignorant of what is termed hygienic law is more receptive of spiritual power." (p. 381.)

According to these the unkempt aborigines of our own land, the cannibals of the Fiji Islands and the tatooed Africans ought to be the most receptive subjects of Christian Science, and we should look for spiritual power rather among the uncivilized tribes of the backwoods than in the land of Uncle Sam or John Bull.

"The less we know or think about hygiene the less we are predisposed to sickness." (p. 387.)

Same old song.

Why is it necessary to have sewers and waterworks systems?

"Obedience to the so-callea physical laws of health has not checked sickness." (p. 58.)

Just the reverse is the case, as statistics relating to epidemics will show.

"Who is the founder of mental healing? The author of Science and Health, with Key to the Scriptures, who discovered the science of healing embodied in her works." (p. 34, Miscellaneous Writings.)

It may be admitted that she formulated at least that part which she did not borrow from Quinby and others before her.

"All classes of diseases can be healed by our method." (p. 41, Miscellaneous Writings.)

With an eye for business, why did none of them ever earn a single prize for one cure?

The fact is that there is no reliable record that they have cured a single disease that would not have been cured in the natural way.

"Disease arises, like other mental conditions, from association. Mortal mind, not matter, contains and carries the infection." (p. 47.)

"Hence contagion in mind only." (p. 605.)

And yet people have been poisoned by eating canned fruits, etc., though at the time they believed it to be wholesome food.

"Physical diagnosis induces disease." (p. 369.)

Therefore the mind-healer is not supposed to know what disease he is treating, neither the patient, but ordinarily the patients are their own diagnosticians.

"Physicians examine the pulse, tongue, lungs, etc., to discover the condition of matter, when, in fact, all is mind, and the body is the subtraction of mortal mind, to whose higher mandate it must respond. Disquisitions on disease have a mental effect similar to that produced by telling ghost stories in the dark." (p. 370.)

Apply these to Bubonic plague, leprosy, smallpox and other diseases, and compare with the above ghost stories.

"Heat and cold are products of mind. Nothing that lives ever dies, and vice versa." (p. 373.)

When infected with Bubonic plague the initial symptoms are headache, backache, muscular stiffness, vertigo, mental depression and uneasiness, rapid respiration and other symptoms. Then chills (cold). Then high fever (heat), caused by the bacillis pecis, (the leper bacillus), and so with other infectious fevers. Now, what has the mind to do with these phenomena? The second assertion is not worth a reply.

"Anodynes, counter-irritants and depletion never reduces inflammation scientifically." (p. 373.)

How does she know whether it is or not done scientifically?

"Chills and heat are often the form in which fever manifests itself. Change the mental state and the chills and fever disappear." (p. 374.)

Try this in a case of erysipelas, peritonitis, rheumatism, malaria and other infectious fevers that have been diagnosed as such by a competent physician.

"Palsy is a belief that matter attacks mortals, and paralizes the body, making certain portions of it motionless. Destroy the belief, show mortal mind that muscles have no power to be lost, for mind is supreme, and you will cure the palsy." (p. 374.)

Try this on a case of tumor on the brain or spine! But have the surgeon remove the tumor, remove the pressure, and the palsy or paralysis is at that instant relieved! or, try it on a case of hemiplegia, the same result will be observed; (but change of mind or suggestion will be nill, no matter by whom demonstrated).

"If the body is material it cannot for that very reason suffer with fever. Because the body is mental, and governed by mental mind, it manifests only what mind impresses upon it." (p. 375.)

Mrs. Eddy's claim to *"have cured a case of hip disease, with caries of the bone ulcerating,"* page 88, must be false according to her own statements, for she says, *"Matter cannot be sick, ache, swell or be inflamed,"* pages 375 and 392. Why, then, would they pretend to heal the sick and suffering?

"If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability." (p. 375.)

Why has the Christian Science healers coryza, a cold in the head, as he calls it; bronchitis and cough for days and weeks, just as other people do?

Why does he use a handkerchief?

St. Paul did not tell his co-laborer to make a demonstration, neither that he would do so himself, nor did he tell him to go to a physician, because he was not a very sick man. He needed a tonic, he needed toning up, hence he advised him to take a little wine to gain strength.

"A patient thoroughly booked in medical theories is more difficult to heal through mind than one who is not." (p. 381.)

Because he knows better. The ignorant are duped!

"If disease can attack and control the body, without the consent of mortal mind, sin can do the same." (p. 377.)

There is no reasonable comparison in this.

Disease attacks the human being without his will or consent, whereas sin is not committed except by an act of the free will, together with a knowledge of the wrong-doing.

Man may be overheated (a sunstroke), may eat or drink something that does not agree with him, drink ice water or what not, and get sick without his consent. He may have a wound, a small abrasion or scratch in the skin, and come in contact with anthrax or strepticococcus bacilli, and contract blood poisoning, as for instance when stepping on a nail; he may be stung by wasps, bees, or bitten by a snake or poisonous insect, etc. He may eat food or drink water which has been contaminated, e. g., by the house-fly, which had been fed on or walked over the excreta of typhoid fever patients, and having no knowledge become thus infected and have typhoid fever just the same.

Think of the mosquitoes in the tropical regions contaminating and carrying the yellow fever bacilli and so spreading the disease!

Anyone who can associate such conditions with mind must be laboring under a delusion.

"A hint may be taken from the emigrant, whose filth does not affect his happiness, inasmuch as mind and body rest on the same basis." (p. 382.)

What about the Mosaic teaching of cleanliness? Christ washing the feet? All who are in any measure up in the knowledge of disease and hygiene unite in saying that in the houses of dirt and filth diseases of all kinds are more numerous, and epidemics most likely to originate.

"If you sprain the muscles or wound the flesh your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen and inflamed. Any supposed information, coming from the body or from inert matter, as if they were intelligent, is an illusion of mortal mind, one of its dreams.' (p. 384.)

Think of the person who sprains his or her back, wrist, ankle or neck! Who cannot move, roll over or get upon his feet, for want of power to do so, or from pain.

Think of the man who was caught between the bumpers of two freight cars, or had a wagon or street car run over him, etc.

Think, reason, how much the mind has to do in such and similar cases with the pain, swelling or inflammation!

"The fact is food does not affect the real existence of man." (p. 387.)

Why are those people so solicitous for good, plentiful eatables?

Christ said, referring to the multitude: *"If I send them away fasting to their home, they will faint in the way."* St. Mark, viii:3.

Jesus went into the house of a certain prince on the Sabbath to eat bread. St. Luke, xiv:1.

She certainly does not get her idea from the New Testament.

"The less we know or think about hygiene the less we are predisposed to sickness." (p. 387-8.)

From all this it would seem that mankind should not even know the location of the stomach and bowels, and be able to attend to natural demands, and cleanliness; no wonder Mrs. Eddy speaks of mindless lobsters.

"If half the attention given to hygiene were given to the study of Christian Science. and its elevation of thought, this alone would usher in the Millenium. Bathing and rubbing, to alter secretions, or remove unhealthy exhalation from the cuticle, receives a useful rebuke from Christian healing." (p. 380.)

The Iroquois Indians, so historians tell us, had a horror of soap and water. Too bad that the appearance of the pale face ended their millenium of filth.

"Admit the common hypothesis that food is what sustains life, and there follows the necessity for another admission, in the opposite direction, namely, that food has power to destroy life, through its deficiency or excess in quality or quantity. This is a specimen of the ambiguous character of all material health theories." (p. 387.)

Not only common sense and physical science teach the necessity of food for the body, but Holy Scripture does so in many passages in the Old and New Testaments. More particularly Christ himself, when He fed with five loaves and two fishes the multitude who followed Him to the desert, five thousand men, besides women and chil-

dren, St. John, vi, and on another occasion four thousand, on whom He had compassion because they had nothing to eat. St. Matthew, xv:32.

"Man is never sick; for mind is not sick, and matter cannot be." (p. 392.)

Why, then, do they *claim* to *heal* the *sick?* No wonder men of thought and reason say that this so-called Christian Science will die a natural death; it is remarkable it has lived so long.

"The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain by applying the drug?" (p. 400.)

When the spirit of life leaves the body, then man is dead; but when a living man unconsciously or consciously steps upon, or otherwise comes in contact with a live wire (charged with electricity), does it effect by its physical or mental power? It means death even to a mental healer, if the current is strong. A man unconscious of the danger blows out the gas and goes to bed. Is it mortal mind that gives the gas the power to asphyxiate him? A man takes consciously or unconsciously ten grains of strychnine; how much can a mind-healer do in this case by his demonstrations?

Carbolic acid taken in sufficient quantity will unquestionably kill a person, notwithstanding demonstration or prayers by healers; but if in time, before the tissues are too much burnt, the natural chemical antidote, alcohol, is administered, the patient is saved. Hence not the mind, but the natural chemical quality of the antidote has the power to counteract one poison by another. Or, place a few drops of croton oil on the tongue, and notice the effect —mind, or no mind.

And yet those so-called mind-physicians would teach that medicine has no power or effect except that which mortal mind gives it. (p. 373 and 400, etc.)

"Matter cannot be influenced, inflammation is an excited stage of mortal mind, that is not normal. Immortal mind is the only cause, therefore, disease is not a cause or effect." (p. 413.)

Hence a contusion, traumatism, or swelling from an infection, from the bite of a reptile, would not take place were it not for mortal mind; so says the foundress of Christian Science.

"If the lungs are disapeparing this is but one of the beliefs of mortal mind." (p. 423.)

Yet, it is an undeniable fact that every case of the lungs really disappearing (tuberculosis), coming under their treatment, and if allowed to remain long enough, ends in death; and the post mortem examination confirms the disappearance of the lungs.

"Life is real, and death is the illusion." (p. 425.)

She does not recognize a material body. Holy scripture, however, teaches that death is real! The death of Jesus was real, and He was after His resurrection with the Apostles for forty days. Acts i: 1-11.

Holy Scripture recognizes a material body of man, a material death, and a material resurrection at the end of time. St. John xx:20 and 27. Christ showed His hands and His side to his disciples to convince them of the resurrection of His body.

Mrs. Eddy's "Key to the Scriptures" seems to be a mistake.

"If man did not exist before the material organization began, he could not exist after the body is disintegrated." (p. 427.)

In the book of Genesis we read: God formed man of the slime (clay) of the earth, and breathed into his face the breath of life, and man became a living soul. Genesis ii: 7. Hence the body of man lives from the time it receives and so long as it possesses a soul. The Apostles' creed teaches us to believe in death and the resurrection of the body, and a life everlasting.

Man is not matter made up of brain, bones and other material elements.' (p. 471.)

Man is a creature composed of body and soul. Genesis ii:7.

"The heathen gods of mythology controlled war and agriculture as much as nerves control sensation, or muscles measure strength. To say strength can be in matter, is like saying power can be in a lever." (p. 481.)

If the present heathen could control, as the nerves are sure to do; and muscles' strength is known, what that clan would not know; if matter and mind were in their control.

"Does christian science or metaphysical healing include medication, hygiene, mesmerism or mediumship? Not one of them is included in it." (p. 480.)

The rules of hygiene are observed by Christian Scientists. They put on clothing, and observe sanitation; and why do they want pure food and cleanliness?

"Do the five corporal senses constitute man? Christian Science sustains, with immortal proof, the impossibility of material senses, and defines these so-called senses as mortal beliefs, whose testimony can neither be true of man nor his maker." (p. 484.)

Christian Science, so-called, knows about as much of immortal mind as those who claim that the moon is made of green cheese. The term science as used in so-called

Christian Science is a misnomer; it is neither Christian nor science, nor common sense.

"The less mind there is manifested in matter the better. When the unthinking lobster loses his claw it grows again." (p. 484.)

The wisdom that is displayed in this parallel! Mrs. Eddy forever harps on mind, everything is mind according to her, but all at once—we are informed *"the less mind the better."* However, the lobster is able to select his proper food, and reject the improper or injurious.

"Will-power is but an animal propensity, not a faculty of soul." (p. 486.)

Does God have a will? Christ taught us to pray *"Thy will be done on earth,"* etc. Again, during His agony in the garden He prayed, *"Not mine, but Thy will be done."* To speak of will power, as an animal propensity, since God has free will in the highest possible perfection, is little short of blasphemy.

"Sickness is an illusion, to be annihilated by mind. Disease is an experience of mortal mind." (p. 489.)

If a dog bitten by one suffering with rabies bites a man the man will die from the infection, unless medical aid is speedily administered.

Is it the mortal mind, or is it the virus which causes the sickness and death of the man, and also of the dog? (N. B.—The dog had been bitten by another mad dog, and the man was not aware of the fact that the dog had rabies). Was it the motral mind of the dog, or dogs, that gave to the virus the power to make both sick and cause death? Scientifically there can be but one conclusion. Mind had nothing to do with it.

"TEACHER AND STUDENTS."

"If patients fail to experience the healing power of Christian Science, and think they may be benefited by

certain ordinary physical methods of medical treatment, then the mind-physician ought to give up the case, and leave invalids free to resort to whatever other systems they fancy afford relief." (p. 400.)

A reasonable instruction. But, in many cases, by that time it is too late; the disease has progressed, and had time to do irreparable damage.

"I should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick. A Christian Scientist's medicine is mind. He never recommends hygiene, never manipulates." (p. 450.)

There is where the danger to the patient comes in, and why should he treat them at all? He does nothing.

"Principiis obsta; sero medicina paratur.

Quum mala per lougas convaluere moras.

Resist the first advances; too late is a cure attempted when through long delay the malady has waxed strong." Ovid.

"A Christian Scientist requires my work on Science and Health for his text-book, and so do all his students and patients." (p. 453.)

Otherwise the fundamental object (selling books), would not be accomplished.

"Teachers and students should be familiar with the obstetrics taught by this science; you should so detach mortal thought from its material conceptions that the birth will be natural and safe." (p. 459.)

The teacher who knows nothing of anatomy, physilology, chemistry, surgery nor pathology, and teach obstetrics! Think of lacerations, hemorrhage, deformities, eclamsia, etc. What could they do for such cases?

"Our Master (nor Scripture) left a definite rule for demonstrating His principle of healing and preventing disease... This remained for Christian Science (Mrs. Eddy), to be discovered, through Science and Health, with Key to Scriptures." (p. 41.)

The three times married Mary Baker G. Eddy, of the nineteenth century, was to be the agent through which the long-neglected or undiscovered doctrine was to be discovered, and revealed to the God-forsaken people of the world. In other words, Mrs. Eddy assumes that Jesus Christ, the son of God, was too thick-headed to see this much-needed and saving phenomenon to mankind.

"Every sort of sickness is a degree of insanity; that is, sickness is always halluncination." (p. 406.)

Therefore, as there is no perfect health, persons in every degree of health are more or less insane, Mrs. Eddy not excluded; disease being a lesser degree of health. Mrs. Eddy claims to have been sick during a greater part of her life. Hence, if sickness is a degree of insanity, the lady, according to her own words, must have been more or less insane for many years.

"A child can have worms if you say so, or any other malady." (p. 412.)

Mrs. Eddy shows a lamentable ignorance of invertebrate morphology, for, whether we think of it or not, we find by eating the cysticercus of tape-worm in raw beef, and so with other parasites, that we know pass a definite cycle of existence in the various hosts, and this is the way they get into and are found in the dog, cat, bird or fish, being picked up with the excreta of those that are infected with them.

"The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than

most diseases to the salutary action of truth, which counteracts error." (p. 412.) (This reads like insane—treat the insane).

If this assertion were qualified, so as to refer to cases of mild, agitated insanity, melancholia, or hypochondriachal conditions, it could be (at least) partially admitted. But, as it stands it will not hold, for there is not on record a single cure performed by Christian Scientists of a case pronounced incurable by competent authority. Yet the cult has been in existence more than forty years.

If what is claimed by the Christian Scientists were true the cure of a few cases of paralytic dementia would offer the best cases for practice or demonstration, because such insane persons want to be cured, and are not repulsive to suggestion, their mind being a blank, and not in their own control. And the chance, to demonstrate the Divine power of healing could hardly be more positively proven than by the permanent restoration of sanity and health, to the chronic, and by competent authority pronounced incurable insane paralytics.

"Hear the words of our masters 'Go ye into all the world! Heal the sick, cast out devils!'"

Mary Baker G. Eddy's little book, No and Yes. (pp. 23.)

The above, which purports to be a quotation from Holy Scripture, Matthew, x, and St. Mark, vi, is not a correct quotation at all. Here are the true texts: According to St. Matthew, x:1-9, we read: *"And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of infirmities. And the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother. James, the*

son of Zebedee, and John his brother. Phillip and Bartholomew, Thomas and Matthew, the publican, and James the son of Alpheus, and Thaddeus. Simon the Chananean, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent, commanding them saying: Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils freely have you received, freely give. Do not possess gold, nor silver, nor money in your purse." And again: when He came into His native country, as we find by referring to St. Mark, vi:7-13, where it is said: *"He called the twelve, and began to send them two by two, and gave them power over the unclean spirits. And commanded them that they should take nothing for the way, but a staff only; no scrip, no bread, nor money in their purse. But to be shod with sandals, and that they should not put on two coats. And He said to them, Wheresoever you shall enter into an house there abide till you depart from that place. And whosoever shall not receive you, nor hear you, going forth from thence, shake off the dust from your feet for a testimony of them. And going forth they preached that men should do penance. And they cast out many devils, and anointed with oil many that were sick, and healed them."*

The apostles were not sent into the *"whole world"* before Christ's resurrection, nor were they commissioned simply *"to heal,"* as Mrs. Eddy would have it, but they were sent *at that time* to *preach and heal,* only among the children of Israel. And this they were to do for the purpose of preparing the way of the Lord. Christ afterwards followed preaching the truth of God as *"one*

who hath power." But, after His resurrection when the disciples were shut up in a room at Jerusalem for fear of the Jews, He came to them, saying: *"All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."* St. Matthew, xxviii:18-20. And according to St. Mark, xvi:15, *"Go ye into the whole world and preach the gospel to every creature."*

It is evident that the apostles did not understand the commission to conform to the idea set forth by Mrs. Eddy, else they would have put it in practice, and required it to be continued by their successors.

If Mrs. Eddy had lived nineteen hundred years ago she would undoubtedly have called on those three thousand people who witnessed the pentecostal miracles:

Bring your sick, we have been sent to heal them.

St. Peter, however, and the other apostles, did nothing of the sort; but exhorted the people to do penance over their sins, be baptized, and believe in Christ as the Son of God.

"Is Christian Science of the same lineage as Spiritualism or Theosophy?"

Mary Baker G. Eddy in No and Yes. (p. 22.)

After giving each of them due and impartial study and consideration as to their origin, doctrine and aim—could you conscientiously deny the kinship of the three sects?

"Is Christian Science from Beneath, and not from Above?"

Mary Baker G. Eddy in No and Yes. (p. 23).

(Her conscience seems to be accusative).

According to Holy Scripture the first misrepresentations made, and lies told to mankind, were by Satan, in disguise as a serpent, and it is said that it is he who reigns over the kingdom below. Hence, the principles advocated by Mrs. Eddy, being full of misrepresentations, must be from beneath.

These are only a few of the inconsistencies of this cult's teaching, but it is hoped sufficient to enlighten fair-minded and intellectual men and women, to see how remarkable it is, that so many people have allowed themselves to be duped by this phantastic teaching and practice for so many years.

After having given due consideration to the foregoing discussion of the many fundamental fallacies of so-called Christian Science and other fantastic illusions, we must conclude that it is plain that it is better to hold ourselves aloof from such pernicious and contaminating influences, for even anciently Solomon said:

He that walketh with the wise shall be wise;
A friend of fools shall become like them.—Prov. xiii: 20.

Emmanuelism

Emmanuelism is nothing more nor less than another cult on self aggrandizement, if not commercialism.

The advocates of this latest cult claim to be independent of the general so-called faith healers, and in an effort not to appear before the public as teachers of a new religion maintain that they confine their work to nervous (a better name would be imaginary and hysteric), or psychological cases. They claim to have *"successfully treated cases of tuberculosis,"* p. 2, Religion and Medicine, and thereby place themselves in the category of so-called general healers.

The claims of the Emmanuelites as set forth in their text-book—Religion and Medicine, would lead us to believe that they have approached the subject of healing from a totally different point of view than that of Christian Science, and that their movement bears no relation to Christian Science whatever. It is not to be an imitation. They tell us that they have taken their stand fairly and squarely on the religion of Christ as that religion is revealed by the *New Testament,* and as it is *interpreted by modern scholarship,* and combined with this the power of genuine science; and this they *"consider a good foundation."* (p. 12.) But where do all the other cults come in? Those of the early era of Christendom? Those of later ages, and of our time? Do not all lay claim to be based on the teaching of Christ?

Does Mrs. Eddy, Dowie, and all others as a whole not make the same claims? What difference, then, does it

make even if a few easily led physicians are inveigled? Emmanuelism must be classed as one of the many healing creeds.

Every such discovery or mechanism has at each and every age and stage found or claimed to have found some new or pretended or fancied new idea by which the credulous can be led or misled, and after all it is the same old thing, illogical, irreligious, unscientific and unscriptural; and last, but not least, untruthful, unbeneficial, but harmful to mankind and nursing hypocrisy rather than sound thought and science.

"The tendency of the age in which we live may be summed up in two words, mechanical and material." (p. 148.) This is correct as far as it goes, but if we are to judge people by their actual lives (instead by the theory expressed), we ought to amend the above to have it read: The tendency of the age, etc., plus incredulity and superstition; and then pray that the so-called humanitarian would practice and teach true science and religion rather than take up with Fakeism and pretenses that have neither a logical, historical or scientific basis to work on.

The Emmanuel movement text-book quotes Moebius as saying: *"We reckon the downfall of religion as one of the causes of mental and nervous diseases."* (p. 151.)

Probably true, but mind healers will certainly not lessen the tendency towards unscientific treatment of such cases, nor prevent the human race from disrespecting rational and authentic religious practice. Most people will sooner or later see that these men are not teaching nor practicing true science and true religion, and by this means the true dignity of the profession, whether as physician, Scientist, or minister of the Gospel, because a doubtful quantity in the eyes of many, and so fall into a new heathenism or superstitition, and may later on re-

turn to the true state of affairs, but not before great loss to mankind, to the profession, to religion and morals has been sustained.

"The morality of a nation suffers seriously through the downfall of its religion, as experience has everywhere and always proved." (p. 153.)

Well, but how would any well-read minister or physician improve morality or religion by an unscientific and false teaching?

"The most incurable and impossible patients have been business men, who have never learned to play." (p. 155.)

A change of life and environment, rest, and it may perchance be a good thing to get them more interested in religion, all of which may be accomplished by suggestion best by the physician, and even by the ministry, but whomsoever undertakes this mode of healing should do it with a sense of truth, and not with mysticism, superstitions, murmaling or other such unintelligible or hypocritical practices. When suggestion is needed, use it. When medicine and good, wholesome and scientific advice is needed, give it.

The errors mentioned on pages 234 and 235, into which various sects and practitioners of suggestive therapeutics, mind cure and mental healing have fallen, disregard the physical and mental examination, and look upon diseases as purely imaginary, as an error of mortal mind; would be but in a very small degree removed from that cult, for, to bring in the minister of the Gospel for the express purpose of curing imaginary or mental ailments and diseases on this plan is certainly unscientific, if not hypocritical. And yet the originators are supposed to be men of learning and models before the people!

"The chief object of this volume is to present to the reader an epitome of one of the most important tendencies in modern medicine, namely, the treatment of certain functional nervous disorders by means of suggestion, or psycho-therapy." (p. 260.)

"If this were the object and practice no scientific physician or minister of the Gospel would object or find fault, provided it were done in a scientific and professional way, leaving out superstition and false teaching.

"If we regard faith simply as a psychical process or mental attitude, history and experience alike testify that it has healing virtue." (p. 293.)

Where the disease or disorder is simply psychical or imaginary, etc., psycho-therapy may be the main therapeutic agent needed, and in such cases the above remarks may be admitted. But amongst the men who have given this matter careful attention there are none who will admit that psycho-therapy or suggestion has healed a really sick or organically sick patient. Whether there were miracles performed by Christ or those under His authority from time to time is of another question.

Religion has no more to do with psycho-therapy than mathematics, but religion may have a psycho-therapy of its own in that, by the producing of an uplifted and exalted feeling, certain practical results are obtained. Scientific psycho-therapy, however, is based on a psycotherapy applied to the underlying disease!

"We are suffering for the church's neglect at the present time." (p. 300.)

May not the reason lie in the fact that those churches will not admit true miraculous cures, and true science and history?

"One of our most natural human instincts is prayer." (p. 302.)

Done at the proper time, and in the proper place, would not be objected to by any well meaning and scientific man.

The leaders of this movement profess to base their advent into the practice of medicine on *"the power of genuine science."* (p. 13.) And cite in support of their profession the fact that they *"have associated themselves with able physicians."* (p. 2.) But, when this is more closely looked into it will be apparent that in reality they have attempted to associate themselves with the physicians for the purpose of discussing with them the advisability and great desirability of uniting the efforts of the medical profession, so that the people shall learn to live hygienically and to think right in order that they may remain sound in body and mind, a subject upon which there is no doubt how the medical profession stands.

The Emmanuelites are attempting to associate with the physicians who would act as tools, who would, after making the diagnosis, turn the patients over to them for treatment, and they, for some incomprehensible reason, seem to assume that they have an ability to cure diseases which the physician has not or cannot acquire. The only real motive that can be assigned for such an attempt is, as in other cases (for example the physician), that having failed in the profession for which they were trained, would try their luck in one for which they have no training, on the ground that Christ was a physician, and they would follow His footsteps.

"Our class is supported by the voluntary offerings received at its meetings, but that is all. We neither ask nor accept any reward for our services." (p. 6.

This is good bait for cheap fish. The inference, however, is not obliterated; no one is expected to ask for free services, and those who are blessed with this world's

goods are to contribute liberally. Furthermore, they display a feverish zeal in getting out books, just as the Eddyites, and others who are bent on wholesale manufacture and sale of books.

"But as student of the New Testament I affirm that if any portion of the Gospel is true and authentic, it is that part of synoptic Gospels which describes Christ's healing ministry. His commission to His disciples to heal the sick and cast out devils, and which portrays His general manner of life." (p. 380.)

This is the stand all gnostics and mind-healers have taken from the time of the apostles to this day. All healers (or whatever they call themselves), point to the same texts, and claim the same authority, not because the New Testament warrants such conclusions, but because those conclusions peculiarly fit the scheme.

Whoever has read the Bible and a little of church and secular history does not only know that the New Testament teaches the reverse, but also that during the primitive and middle ages of the Christian era the church did not so understand religion, nor devote itself systemmatically to the healing of the sick.

The primitive church (has at all times) recognized the works of Christ and His teaching in regard to the healing of the sick, as is shown in this volume; and expressly left the art of treating and healing the sick to the medical profession.

At no time did the Christian church underestimate the importance of caring for the sick and needy.

It was the Christian church which called into existence and operated hospitals for the sick, through her communities of Brotherhoods, Sisters and Monks. At various times during the first centuries after Christ, as well as later on, laws were enacted in general councils

and in synods making it obligatory on the bishops to provide that hospitals and charitable institutions under their jurisdiction be properly managed and that efficient and conscientious physicians be engaged for the cure of the sick.

At no time has the church called on her priests to act as healers, physicians and surgeons, on the contrary it was her express wish that medical aid be given the sick by men skilled in the profession.

St. Paul, himself a learned man, was very careful not to practice healing the sick, but himself received medical treatment from the eminent physician, Luke.

And at another time St. Paul reported that he had left Trophemus sick at Meletus.

St. Paul would certainly have known whether or not Christ intended the apostles and their successors to teach that the church was to be a healing institution; none of the apostles, however, so teach or write.

Furthermore, the early Christian church would only, under certain restrictions, permit her priests to practice medicine and surgery, and at all times warned her members, both lay and clerical, from making use of any practice which would in the slightest smack of superstition; and therefore has always discountenanced and condemned mind-healing.

The reasons of the church in this matter are certainly plausible. In the first place the training, the thoughts, the mode of life, the duties and aim of the clergyman differ essentially from those of a physician.

Second, the art and science of the physician is too important to permit it to be in the hands of those who cannot devote to it their entire time and attention.

Third, medical practice interferes with the duties and is contrary to the dignity of the clergyman.

Though there have been occasional practitioners among the clergy does not prove that the church fostered such practice.

All this should appeal to the good sense of all well-meaning and scientific men.

When we compare the claims of the *"Bible student"* with the true teaching of the apostles and the Christian church, and are told by him that Christ's church has neglected the important matter of healing the sick for nineteen centuries, that it was discovered by and revealed anew to Mrs. Mary Baker G. Eddy, and then taken up and further perfected by the learned discoverers and promoters of the *"Boston Emmanuelism,"* who will blame us if we express our amazement?

"The instinct of religion must be respected." (p. 38.)

The fact that religious instinct in human beings requires proper training from the cradle up is probably an oversight by this theologian.

The lower animals need no teacher; the God-given instinct compels them to do just so, and no other way, and generations do not change this instinctive gift; man, on the other hand, has a free will; he has the power to do as he wishes; but conscience, religious education, and a sense of duty will influence his actions.

Let religious training (education of the heart), go hand in hand with instruction of the mind from infancy up, and the grown men and women of our land will know that they owe to their Creator exterior as well as interior worship. Keep young people from evil associations, bad books and papers, bad amusements and Godless schools and universities, and they will not so easily become religious backsliders.

Let the theologian reflect!

The warning of Christ, St. Matthew, xviv:24: *"For there shall arise false Christs and false prophets, and show great signs and wonders, insomuch as to deceive (if possible), even the elect."*

May, without impropriety at this time, appeal to our senses; and furthermore, not be out of place in connection with the medical profession. For the medical practice should be on the line of truth and common sense—on a truly logical and scientific basis, and that does not conflict with true religion.

Instruction is grievous to him that forsaketh the way of life; He that hateth reproof shall die.—Prov. xv: 10

Conclusion

When it is asserted, therefore, that medicine in various forms, surgery included, as known to mankind from the earliest times, was used for the amelioration and healing of the sick and wounded, history testifies to the fact.

Even in the earliest stage of the science medicine was well defined and made use of by the learned and unlearned, though we find that individuals of both classes resorted to superstitious practices no less then than in our own times.

Since the days of Hippocrates, who lived in the third century before Christ, medical science has from time to time improved slowly perhaps, but surely and truly; and regular and well-defined schools of the art gradually came into existence.

Galen, who lived, practiced and taught medicine from 130 to 200 A. D., continued the rational methods of Hippocrates, as a teacher became famous, and the Galenic teaching was from that time on for more than one thousand years the highest authority in the profession.

No really scientific man will object to rational religious beliefs of any sect, nor prayers as a consolation in the hour of trial, and as an aid to bear difficulties patiently, so long as the natural means which God has provided for the aid of the sick are not neglected.

If the professional man limits his attention to his own sphere of action and duty, the clergyman looking to things spiritual, the physician to the body, the world will be the gainer for time and eternity.

Religion, science and medicine, the great trinity, when intelligently applied.

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